CATHOLIC · ACTION ·

ol. XXII, No. 11 NOVEMBER, 1940

Thoughts Pertinent to the Observance of American Education Week November 16-17, 1940

"WAS it not an instinctive Christian perception that inspired Washington to voice the warning that 'reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle'?

"IN THIS connection I shall make a statement that is very broad but utterly obvious to anyone who reads history. It is this: 'No nation with schools was ever blessed with the maintenance of religious principle in its citizens unless those schools made provision for the instruction of children in the religion of their parents.'

"IT WAS in Washington's day, in 1787, that Congress enacted the Northwest Ordinance. . . . That ordinance contained this significant provision: 'Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged.'

"DOES not the plain reading of these words make us think of schools in which religion, morality and knowledge were to be taught?"

—From an Address by the Most Rev. Edward Mooney, Archbishop of Detroit, at a Knights of Columbus Banquet held in Detroit, October 5, 1940. *(See pages 3-4).*

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FACTS ABOUT THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: ***Immigration, Youth, National Center Confraternity of Christian Doctrine, Information, National Catholic Youth Council, Publications, Business and Auditing, and*** CATHOLIC ACTION, ***monthly publication, N. C. W. C.***

EDUCATION—Divisions: ***Statistics and Information, Teachers' Registration, Library.***

PRESS—Serves the Catholic press in the United States and abroad with regular ***news, features, editorial and pictorial services.***

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LEGAL—Serves as a clearing house of information on federal, state and local legislation.

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Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

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Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

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It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

MONTHLY PUBLICATION OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XXII, No. 11 — November, 1940

OUR COMMON CATHOLIC INTERESTS

Holy Father Designates November 24 Day of Public Prayer

HIS HOLINESS POPE PIUS XII appeals to his spiritual children throughout the world to join with him on November 24 in a day of public prayer that those who have died as a result of the war may obtain eternal rest; that all those who suffer or mourn as a result of the war may be comforted; and that true peace may be restored in justice and all peoples united as brothers.

In a *Motu Proprio* bearing the date of the Feast of Christ the King, the Holy Father says priests throughout the world "will do something very pleasing to Us, on that Sunday, as they raise the Divine Host, they pray in Our intention."

The Sovereign Pontiff points out that "ever since this grave and terrible war began to convulse Europe, We have left nothing undone which was called for by the responsibility attaching to the office entrusted to Us by God or suggested by Our paternal love for all people." His Holiness adds that "this cruel struggle, instead of abating, continues to gather violence and Our voice, pleading for peace, is drowned in the clash of arms."

ORDAINING that "throughout the world on November 24 next, public prayers be offered in union with Us," Pope Pius says he knows well that "Our prayers will be more efficacious if, in perfect conformity of minds, the prayers of Our children are joined to Ours."

"We hope, too, and this is something of grave importance," the Holy Father says, "that the crusade of prayer will be accompanied by acts of penance and by the spiritual improvement of each one's life brought into closer accord with the law of Christ. The present necessities and the possibilities of danger which the morrow may bring ask for this."

THE *Motu Proprio* states in part: "Divine Justice and Divine Mercy, which we must conciliate, demand it. But since there is no more powerful means of placating and conciliating Divine Majesty than the Holy Sacrifice of the Eucharist, through which the Redeemer of the human race Himself is offered 'in every place a clean oblation,' We desire that on the day on which these sacred functions shall take place all ministers of the altar shall, in the celebration of Holy Mass, unite themselves spiritually to Us, who shall offer the Divine Sacrifice over the Tomb of the Apostles in the Vatican Basilica.

In concluding his *Motu Proprio* appeal, His Holiness states: "In virtue of Our apostolic authority, We establish that on November 24 all those who are bound to say Mass for the people entrusted to them dedicate the Holy Sacrifice according to Our intention."

* * * *

Archbishop Mooney Warns Against Lack of Emphasis on Religion in U. S. Education

THE thoughts voiced by Most Rev. Edward Mooney, Archbishop of Detroit, on the cover page of this issue of CATHOLIC ACTION were deemed especially apropos to the observance of American Education Week, November 16-17, 1940, in which the Catholic schools of the Nation have participated each year since the institution of the "Week" some twenty years ago.

Sponsoring as in former years the Catholic program of participation, the N. C. W. C. Department of Educa-

tion has taken as its theme "The Defense of American Democracy." Day-by-day suggestions are presented on page 23 of this issue. It will be noted that the program envisions the defense of our American Democracy through the Catholic school, the Christian home, the Catholic parish, Catholic youth, and activities promoting the aims of social justice and peace in accordance with the principles emphasized in papal encyclicals and in other official teachings of the Church. Thus, such guiding words as expressed by Archbishop Mooney are especially pertinent.

Addressing the Knights of Columbus banquet, Archbishop Mooney put before his listeners two reflections. The first was that the origin of our nation on the basis of the formal acceptance of these democratic principles of government gives a new and distinctive character to American patriotism. On this point, His Excellency said:

"American patriotism is essentially devotion to an ideal—an ideal that can perhaps be best summed up in principles of religious and civil liberty. There is a practical conclusion from this thought. It is this: that the last immigrant who was cleared through Ellis Island, if he is in his heart resolved to become an American citizen and pledge sincere devotion to the Constitution of the United States and the principles it enshrines, is as good an American as the descendant of forebears who disembarked from the Mayflower at Plymouth Rock, or from the Ark and Dove on the shores of the Chesapeake at St. Mary's. He is in fact a better citizen than a scion of the colonial family who toys with movements that are subversive of our American Constitution and destructive of our American ideal." Continuing, Archbishop Mooney said:

"Another observation I would make has to do with the maintenance of the human rights which make up our American ideal and are guaranteed in the Declaration of Independence and the Constitution of the United States. Anyone who reads history can not be unaware of the fact that in the growth of a nation there is a gradual development in the application of its fundamental principles. . . . It may fairly be questioned whether the principle of religious liberty has even yet been fully implemented in all phases of our national life. And so for other fundamental principles—their application is often gradual and subject to controversy. . . ."

"No government in the Union need worry," states Archbishop Mooney, "no government in the Union does worry about the parochial schools as carrying any threat to the maintenance of our American free institutions. Frankly, I am thinking of our public system of education which belongs to all of us and must, in varying degree, be used by all of us. Any government that takes to heart the warning of Washington may well worry about our present public system of education as carrying a dire threat to the maintenance of our American free institutions. We may all well worry about the soul of America. For the soul of America is in imminent danger of being starved, its sense of right and wrong is in imminent danger of being blunted in a system of public education that makes no provision for the religious and moral training of its future citizens. And America without a sense of right and wrong cannot continue to be the America of Washington; America without a soul can become a Russia overnight."

Liturgical Movement Strikes at Core of All Catholic Efforts States Archbishop Stritch

THE meaning and great importance of the Liturgical Movement in the Church was emphasized by the Most Rev. Samuel A. Stritch, Archbishop of Chicago, in his sermon at the solemn Pontifical Mass in Holy Name Cathedral, Chicago, Ill., which brought to a close the first National Liturgical Congress.

"It is a sorry fact," said Archbishop Stritch, "that many Catholics have never looked upon with the soul's eyes the Church at prayer and few there are who do their full part in the official corporate worship of the Church. I am afraid that even some well-informed Catholics are prone to dismiss the Liturgical Movement as some sort of unimportant interest of Christian archaeologists, or of the lovers of old embroideries and quaint lines, if not the creation of masters of ceremonies who seek rightly to have the Sacred Functions decorous and solemn. As a matter of fact the Liturgical Movement strikes at the core of all our efforts in Catholic Action to make vigorous our Apostolate for Christ. It is so important that we may say truthfully that without it all our Catholic Action is meaningless. Call it Sacred Action if you will, but keep in mind that it is par excellence a postulate of Catholic Action."

The general topic of the Congress was "The Living Parish: Active and Intelligent Participation of the Laity in the Liturgy of the Catholic Church." Each day's program was opened with Mass according to the liturgy. The Dialogue Mass, the Sung Mass, the Solemn Mass, and the Pontifical Mass were offered on successive days.

"This Liturgical Week, in arousing in us a consciousness of what it is to have a part in the corporate prayer of the Church, does not forget that in her solicitude for souls the Church approves extra-liturgical public devotions," Archbishop Stritch said in his sermon. "Indeed it seeks to give these devotions a proper place, as the Church wishes, in this life of the City of God. They too are expressions of the love of souls for God and all through the history of the Church have been lauded and esteemed. It is a mistake, however, to give them a prominence in the life of the City of God above the sacred Liturgical Functions. Let the faithful be taught to take their part in disposition of soul as well

n external observances in Liturgical Functions and n encourage them to join in approved extra-liturgi- devotions! This is what this Liturgical Week has n trying to teach. And its effort has not been arch- logical or aesthetic.

'There are some who seem to think that the Liturgi- Movement merely concerns itself with the restoration practices, customs and vestments which in some ces and in some past ages were in vogue and which Living Church, ever liturgically conservative, has owed to pass in desuetude. Others there are who ntify the Liturgical Movement with a sort of ecclesi- ical aestheticism. Certainly in the Liturgy the urch has used the arts to help men to pray and to orn her worship but she has always insisted that urgical Functions are corporate social actions and exhibitions or sacred concerts.

'The convenience of the faithful will never be a id excuse for a Mass which has not all the dignity l decorum which the rubrics prescribe. This week have tried to learn the liturgical mind of the Church l to put it into our lives in the City of God."

AYING tribute to the Most Rev. John J. Cantwell, Archbishop of Los Angeles, for the noteworthy cess of the Archdiocese but especially of the Confra- ternity Congress, Monsignor Michael J. Ready, general secretary of the ional Catholic Welfare Conference, stressed the e of the Confraternity of Christian Doctrine in work of the Church. Monsignor Ready said chiefly ugh the zeal of the Most Rev. Edwin V. O'Hara, op of Kansas City, a new emphasis had been placed the necessity of getting an attractive program of ruction to fit the needs of our country," although Confraternity itself is not new.

nsignor Ready Stresses ue of Lay Organization at Angeles Confraternity Congress

he Bishops of the country, Monsignor Ready said, seen in the Confraternity "a method of curing widespread religious illiteracy on the part of many holic people" and have "invited the laity to be tles in a holy crusade to instruct many to justice." ed in this work, pastors and people "again have ed the invincibility of Church unity," he added.

ecause of world conditions, Monsignor Ready de- d, "the Church in the United States faces wider greater responsibilities than ever before" and are many pressing important programs "which be advanced if the Church in the United States do its full work for the lasting welfare of the rch and for our American society." He instanced task of making better understood the Catholic l programs and of developing plans for the pro- on and guidance of youth "to offset the programs ose who see in the nation's youth ready recruits for social systems which are not American but which are a grave danger to Catholic life."

"In my opinion," Monsignor Ready added, "the great work remaining to be done by the Church in this country is the perfecting of a strong, coordinated union of the laity for the promotion as well as the protection of Catholic principles of society."

Monsignor Ready pointed out that the Church has "a social mission" and her social teachings must be taught all classes and "interpreted for them in terms which meet the modern environment." However, this work, he said, "cannot be put solely on the priest in the pulpit," but must be carried chiefly by the laity under the direction and inspiration of their pastors.

In all the interests of modern life "both the Church and nation have an important stake," Monsignor Ready went on, saying that "if, as we believe, Christian principles underlying man's dignity and destiny must be recognized for the welfare of society, then those principles must permeate the whole breadth of man's social experience." The instrument for accomplishing this objective, said Monsignor Ready, was provided by the "judicious leadership" of the Bishops in establishing the National Councils of Catholic Men and Women constituting the Lay Organizations Department of the National Catholic Welfare Conference, which, he said, was designed to be "a coordinating national center to stimulate and aid an intelligent apostolate amongst the Catholic men and women of our country."

The Councils should be more widely recognized as "a unifying, coordinating medium for united Catholic lay action in the United States," Monsignor Ready declared, adding that "nothing is lost through unity, but many worthy Catholic programs have failed because of individual separatist action." Concluding, he asserted that "a laity united under the leadership of our chief pastors, the Bishops, pledged to the vital, dynamic social program founded in Catholic truth, is the one force that must stand invincible against the modern anti-Christ."

STRESSING that the development of the "Good Neighbor Policy" in inter-American relations is dependent upon a sound understanding among the American nations, the Rev. Dr. Howard J. Carroll, assistant general secretary of the National Catholic Welfare Conference, in his address before the National Council of Catholic Women in Detroit, Mich., said that Catholics are the best instrument for effecting this understanding because of their common religious heritage.

"Good Neighbor Policy" Advanced By N. C. W. C. News Service, Says Dr. Carroll

Since Catholics are an available channel of inter-American understanding, Dr. Carroll emphasized the

importance of the new Latin American service of the *N. C. W. C. News Service,* which, he said, will go far toward assuring "Latin Americans of a means of getting a more complete and a more accurate picture of the United States that has too often been partial, distorted, fantastic and unfair alike to them and to us."

"Unfortunate impressions of the United States prevail in many quarters of Latin America," Dr. Carroll said, adding that "for the false picture of the United States and for Latin Americans' lack of contact with Catholics of this country perhaps the fact that we have been so occupied with our own manifold and pressing needs may be an adequate explanation, if not a justification."

Praising the "pioneer" work of the N. C. C. W. in developing better inter-American feeling, Dr. Carroll said the common religion of North American and Latin American Catholics "gives them a common outlook, a common approach to common problems—and a common desire to cooperate in their solution, with the definite confidence that such cooperation is desirable and that it can and will be fruitful."

Describing the extension of the *N. C. W. C. News Service* to serve Latin American countries, Dr. Carroll pointed out that the Service is the "outstanding Catholic news service of the world" because "of the debacle in Europe," adding that the Catholic Press in South America must depend upon it. "One might even go so far as to say that in all likelihood it is able to offer the Catholic Press of South America a more complete and swift coverage of Catholic news in South America than they can obtain from any other existing source," he declared.

The special service to Latin America, said Dr. Carroll, "is a guarantee that we shall come to have a more profound appreciation of the richness of the century-old Catholic heritage which is theirs and that they shall come perhaps to appreciate the vigor and resourcefulness with which that same heritage has been adopted to meet the more varied and rapidly changing conditions of the country in which we live."

Application of Pius XI's Encyclical *Quadragesimo Anno* to American Agriculture

IN AN article in the October issue of *The Ecclesiastical Review,* Dr. Edgar Schmiedeler, O.S.B., director of the Rural Life Bureau of the National Catholic Welfare Conference points out that the agricultural program of the United States, as now organized, is definitely in line with the new social order on vocational group system proposed by Pius XI in his encyclical, *Quadragesimo Anno,* and by the American hierarchy in the pastoral letter of Ash Wednesday, February 7, 1940.

"The most important step toward this end," states Dr. Schmiedeler, "was the formation of the so-called County Agricultural Conservation Associations," the purpose of which is "to cooperate with the Secretary of Agriculture in carrying out the provisions of various farm legislative measures." "This arrangement," he continues, "results in a partnership between the government and the farm groups."

Describing the functioning of these Associations, Dr. Schmiedeler writes: "Farmers rather than government agents do the work. This is accomplished through elected county committees. . . . These committees do some very important things—things that often touch the pocketbooks of the members' farmer-neighbors. Thus, they determine farm acreage allotments. They certify a farmer's eligibility for benefit payments and check on compliance with the provisions of the adjustment program. They conduct hearings and investigations. They assist in educational programs by making available to farmer-members authorized information with respect to programs.

The democratic character of these associations is shown in their use of the referendum, recall, and the right of appeal.

"This development in the field of American agriculture," concludes Dr. Schmeideler, "may well be watched with interest by all who are sincerely desirous of seeing the ideal of the New Social Order suggested by Pius XI and repeatedly urged by our Bishops, carried over into practice in American life."

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

November, 1940

2-4—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Charleston, S. C.

9—LAKE ERIE STUDENT PEACE FEDERATION—regional meeting, Rochester, N. Y.

13-15—ANNUAL MEETING OF ARCHBISHOPS AND BISHOPS OF THE U. S., Catholic University of America, Washington, D. C.

15-17—NATIONAL CATHOLIC EVIDENCE CONFERENCE—ninth annual meeting, New York City, N. Y. (previously announced for September 20-22).

16—MIDDLE ATLANTIC STUDENT PEACE FEDERATION—regional meeting, Lakewood, N. J.

17-20—NATIONAL CONFERENCE OF CATHOLIC CHARITIES—annual meeting, Chicago, Ill.

December, 1940

30-31—AMERICAN CATHOLIC PHILOSOPHICAL ASSOCIATION—national convention, Detroit, Mich.

April, 1941

16-18—NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION Thirty-seventh annual convention, New Orleans, La.

May, 1941

21-24—CATHOLIC PRESS ASSOCIATION—national convention, Peoria, Ill.

June, 1941

23-26—NATIONAL EUCHARISTIC CONGRESS—ninth annual, St. Paul, Wis., and Minneapolis, Minn.

27-30—CATHOLIC STUDENTS' MISSION CRUSADE—12th national convention, Rochester, N. Y.

October, 1941

5-9—NATIONAL CATHOLIC RURAL LIFE CONFERENCE—20th annual convention, Jefferson City, Mo.

N.C.C.W.'s Twentieth Annual Convention

TO ONE of the very capable and zealous members of the headquarters staff of the National Council of Catholic Women, CATHOLIC ACTION is indebted for this revealing and inspiring account of the recent Detroit National Convention of the Council—a meeting which, as a reading of the accompanying article clearly shows, was epoch-making from the viewpoints of attendance, interest and accomplishments recorded and enthusiasm for further extension of the N. C. C. W.'s excellent aims and purposes.

By Lucie J. McAnany

ANNIVERSARIES call for a celebration suitable to the spirit of the occasion. No more significant celebration for the twentieth milestone of the existence of the National Council of Catholic Women could have marked the event than the annual national convention just completed in Detroit, October 26 to 30.

"Basic Law of Charity" Convention Theme

At the outset it was evident that this would be a memorable meeting. How could the theme of the convention—"the Basic Law of Charity"—be more beautifully portrayed than through the thoughtful gift of the hostesses, the women of the Detroit Archdiocesan Council of Catholic Women, who, under the leadership of their gracious president, Mrs. William R. Gregory, presented to the national president a mammoth rosary, the beads representing 81,479 rosaries said by the members for the Holy Father, for peace, the National Council, and for the national president.

Looking back upon the tremendously busy days, the crowded rooms, the comments of participants and onlookers, recalling the highlights of the program and the less conspicuous incidents, one cannot but be impressed with what this convention signified as a measure of achievement and progress for Catholic women in this country.

Honored by Holy Father and Hierarchy

The blessing of His Holiness, Pope Pius XII, and a letter of greeting from the Most Rev. Amleto Giovanni Cicognani, Archbishop of Laodicea and Apostolic Delegate to the United States, were received with profound respect and gratitude. Honoring the occasion by their presence, and rendering it more memorable by their addresses and inspiring messages, were 15 members of the Hierarchy including Most Rev. Edward Mooney, Archbishop of Detroit, at whose kind invitation the convention was held in his See city, and who celebrated the Pontifical Mass which formally opened the meeting on Sunday morning; the Most Rev. Samuel A. Stritch, Archbishop of Chicago and Chairman of the Administrative Board, National Catholic Welfare Conference; Most Rev. Karl J. Alter, Bishop of Toledo, who delivered the beautiful keynote sermon on Charity; Most Rev. Joseph F. Rummel, Archbishop of New Orleans, and Episcopal Chairman, N. C. W. C. Department of Lay Organizations; Most Rev. Richard O. Gerow, Bishop of Natchez; Most Rev. Thomas K. Gorman, Bishop of Reno; Most Rev. Thomas J. Toolen, Bishop of Mobile; Most Rev. Edwin V. O'Hara, Bishop of Kansas City; Most Rev. John F. Noll, Bishop of Fort Wayne; Most Rev. Stephen S. Woznicki, Auxiliary Bishop of Detroit; Most Rev. William F. Murphy, Bishop of Saginaw; Most Rev. Joseph H. Albers, Bishop of Lansing; Most Rev. Joseph M. Corrigan, Titular Bishop of Bilta and Rector, Catholic University of America; Most Rev. Albert L. Fletcher, Auxiliary Bishop of Little Rock; and Most Rev. Ralph Hayes, Bishop of Jeropolis and Rector, North American College, Rome.

Twenty-Year Growth of Council Recalled

As on all anniversaries, some time was spent in reminiscence, and in comparing the precarious beginnings of the Council to its present vigorous growth, but with not too many nostalgic longings did the some thousand women registered retreat into the past, but rather with the desire to seek from the valiant pioneers in whose footsteps they follow the spirit and the vision with which to carry on for another two decades the work for God and country.

Fortunate indeed were they to have in their midst a number whose responsibility it was to guide the first faltering steps of the infant Council. Though not present in person, the first episcopal chairman, the Most Rev. Joseph Schrembs, Archibishop-Bishop of Cleveland, sent to the twenty-year old organization his

blessing and pledge of continued interest in a message, printed elsewhere in this issue, read by the present episcopal chairman, the Most Rev. Joseph F. Rummel, Archbishop of New Orleans, at the anniversary banquet which closed the five-day meeting.

The first national president, Mrs. Michael Gavin, looked upon this band of women, increased in numbers through the years, developed through experience, and eager and prepared for the accomplishments of maturity.

From Cincinnati and Denver, two members of the first Board of Directors, Mrs. F. E. Mackentepe and Mrs. Ella M. Weckbaugh, were present to join in felicitation. Two leaders of a national organization who have never missed one of the twenty conventions were again welcomed at this anniversary, Mrs. Teresa Ganster, Rochester, N. Y., and Miss Johanna E. White, Fort Thomas, Ky., supreme president and secretary of the Supreme Ladies Auxiliary, Knights of St. John.

And most of all, there was present one without whom no convention has been complete, whose constant devotion and service has been the mainstay of the Council for twenty years, who has worked and sacrificed and rejoiced in the days of trial and in the days of success, known and respected and beloved by every individual member, the first and only executive secretary, Miss Agnes G. Regan.

Bishop Noll Pays Tribute to Father Burke

In his address entitled "Retrospect and Prospect," tribute was paid by Most Rev. John F. Noll, Bishop of Fort Wayne, and former episcopal chairman, to the memory of the great leader who was in large measure responsible for the organization and successful launching of the Council, Rt. Rev. Msgr. John J. Burke, C.S.P., first general secretary of the National Catholic Welfare Conference, who for sixteen years was ever interested and ready to advise and guide the Council through its struggling beginning.

Furthermore, evidencing the importance of the occasion and contributing to the completeness of the celebration, for the first time all the living past national presidents were in attendance, and their active participation in the deliberations and program manifested their continued interest and enthusiasm. In addition to Mrs. Gavin, there were Mrs. Arthur Mullen, Omaha, 1925-1927; Miss Mary G. Hawks, Buffalo, 1927-1933; Miss Anne Sarachon Hooley, Kansas City, 1933-1935; Miss Katherine R. Williams, Milwaukee, 1935-1938; and Mrs. Earl R. Reynolds, Chicago, 1938-1939.

The present incumbent, Mrs. J. W. McCollum, Gainesville, Fla., who presided at all the general sessions, rejoiced in the presence of all of those whose leadership has so ably brought the National Council to its twentieth year of progress and achievement. In her presidential address at the Mass Meeting which opened the convention sessions, Mrs. McCollum stated: "While it is never the part of valor to depend upon the record already made, still, the peaks of the Council's activities—diocesan, national and international—should stimulate the present workers to real achievement in the brighter light of today. What has gone before in our 'Twenty Years a'Growing' is our rightful heritage and our highest challenge."

Delegates Present from 40 States and District of Columbia

In answer to this challenge, and inspired by the national leaders whose privilege it was to have with them, the delegates and individuals from forty states and the District of Columbia made this convention notable for the intensity of their interest in the convention proceedings and the universal eagerness to participate articulately. On whatever field of activities the observer might look, the same desire for expression and genuine joy in securing the ideas and knowledge of others was apparent. The results of the stimulating meetings can best be judged in the localities throughout the country to which the participants return; many of their actual conclusions may be found in the resolutions passed at the final business meeting. Archbishop Mooney of Detroit summed up the work of the convention most effectively in his closing address, in which he stressed in particular two timely points which had been considered—Peace and Youth.

Holy Father's Blessing on N. C. C. W.

A BLESSING of His Holiness, Pope Pius XII, upon the officers and members of the National Council of Catholic Women was transmitted to the Detroit Convention by His Excellency, Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States. The Delegate's letter, addressed to Archbishop Rummel, episcopal chairman of the N. C. W. C. Lay Organizations Department, reads as follows:

"It affords me great pleasure to inform Your Excellency that the Holy Father has graciously deigned to impart his paternal Apostolic Blessing, in token of copious heavenly graces and in pledge of abiding Divine benediction, upon the Officers and Members of the National Council of Catholic Women, on the occasion of their Twentieth National Convention.

"Confident that the Blessing of the Sovereign Pontiff will be an added incentive and support in the apostolic work of the National Council of Catholic Women, I wish to add my personal felicitations and sincere good wishes."

Reminding Catholic women that their duty today as loyal citizens is to safeguard peace, to heed in word and action the plea of our Holy Father, the Most Rev. Joseph M. Corrigan, Bishop of Bilta and Rector of the Catholic University of America, stated at the opening Mass Meeting that love of country is not the complete story of patriotism—patriotism is a matter of jusice; that there is no moral issue today justifying us in making war, that there is a patriotism of peace just as real as the patriotism of war, and that our demand should be for peace, safeguarded by preparedness and protected against enemies within our gates.

Archbishop Rummel Addresses Youth Sponsors

Archbishop Rummel, at the luncheon for Youth Sponsors, declared that while "the conquest of youth for new ideas and ideals, for new philosophies of life and government, has occupied a major position in the programs of the individuals and groups who are today striving for the mastery of the earth," we in America "have remained untouched by this modern realization of the potentialities of youth, though our youth has not escaped indoctrination, open and clandestine, with the newer ideologies, cleverly disseminated on the school and college campus, in workingmen's circles, in forums, through books and pamphlets."

His Excellency contrasted the attitude of the Church with regard to youth to that of other institutions, especially the modern totalitarian state—for the one it is a mission and a responsibility; for the latter a potentiality "to be cultivated, developed, capitalized, exploited for the benefit of the agency or state." Outlining the Christian concept of "The Whole Youth," Archbishop Rummel said: "To be worthy of the name, a youth program must provide for the entire gamut of youth needs, and must balance and coordinate as perfectly as possible its services. Experience teaches that a completely integrated and well-balanced youth program must comprise at least four points: it must be religious, it must be cultural, it must be vocational, it must be recreational." "Adult sponsors," said the Archbishop, "play an important part in a youth set-up. Their interest, counsel and aid can be of tremendous value."

Unity Achieved Through N. C. W. C.

When the term "Catholic Action" began to be heard currently, Catholic women, even as now, were giving of themselves, their talents, time and ability, in the many great activities, charitable and otherwise, for which they have been outstanding. In the past twenty years, however, their concept of the true meaning of Catholic Action, "the participation of the laity in the apostolate of the hierarchy," has been increased and clarified, through their unity in the organization of the American Hierarchy, the National Catholic Welfare Conference.

At a gathering of over a thousand women, each with a particular interest and ability in some specific field, the meaning of unified Catholic Action is visibly expressed. At this convention, it was even further brought out by two special panel discussions which were eagerly anticipated and appreciated—the one on the National Catholic Welfare Conference, led by the Right Rev. Msgr. Michael J. Ready, general secretary, in which members of the various N. C. W. C. departments and bureaus participated; and the one on National Affiliated Organizations, led by Mrs. McCollum in which the heads of these organizations participated.

Panel on N. C. W. C. Directed by Monsignor Ready

The former, a popular feature of N. C. C. W. convention programs for the past three years, brought out under Monsignor Ready's leadership the wide scope of interests of the Church in the United States and the tremendous work for their promotion through the Welfare Conference, and the channel provided by the Hierarchy for the participation of the laity in this work through the Department of Lay Organizations comprised of the National Councils of Catholic Women and of Catholic Men. Miss Margaret T. Lynch, assistant executive secretary, represented the Women's Council on the panel, and Mr. Edward Heffron, executive secretary, the Men's Council. Miss Linna Bresette, field secretary, spoke for the Social Action Department; Miss Agnes Collins for the Department of Education; Mr. Frank Hall, director, for the Press Department; Miss Ruth Craven, assistant executive secretary of the National Center, for the Confraternity of Christian Doctrine; Mr. Eugene J. Butler, assistant director, for the Legal Department, and Miss Sarah Weadick, assistant to the director, for the Bureau of Immigration.

In the second panel, the aims and achievements of the national organizations affiliated with the Council were effectively presented by Miss Mary C. Duffy, South Orange, N. J., supreme regent of the Catholic Daughters of America; Mrs. Helen M. Doyle, Springfield, Ohio, supreme president of the Catholic Ladies of Columbia; Mrs. Arthur F. Mullen, Omaha, Neb., first vice-president of the Christ Child Society; Mrs. Carolyn B. Manning, New Bedford, Mass., national regent of the Daughters of Isabella; Mrs. George H. Bradford, New York City, president of the International Federation of Catholic Alumnae; Mrs. Marie Kral, Cicero, Ill., secretary of the National Alliance of Bohemian Catholics; Miss Mary E. Kelly, Detroit, president of the National Council of Catholic Nurses; and Miss Dorothy Willman, St. Louis, Mo., executive secretary, Parish Department, Sodality of Our Lady.

On all sides were heard expressions of appreciation for the very clear exposition of the work of these organizations, which for so many years have carried on activities so essential to the welfare of the Church. Several delegates stated that never before had they understood so well the value and influence of national

Apostolic Delegate In Praise of N. C. C. W.

THE following is the text of a letter from His Excellency, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, addressed to Most Rev. Joseph Francis Rummel, Archbishop of New Orleans and episcopal chairman of the N. C. W. C. Lay Organizations, and read by the latter at the Detroit Convention of the N. C. C. W.:

Your Excellency:

I AM happy indeed to avail myself of the opportunity of extending cordial greetings to the National Council of Catholic Women on the occasion of the Twentieth Annual Convention to be held in Detroit from October 26th to October 30th.

TWENTY years ago, the National Council of Catholic Women was established by the Bishops of the United States to provide a co-ordinated agency through which Catholic lay women of the country might under the guidance of the Bishops have that more intimate and effective part in the work of Christ which the Church assigned to them and which they so greatly desired.

THROUGH the bond of unity which the Council supplied, its work has been truly exemplary in fields of activity which the Bishops have thought most needed and best suited to their talents and resources.

FROM humble beginnings the work of the Council has grown and intensified. It has achieved notable success in the development of a Catholic consciousness among our lay women wherever it has functioned, and it has given a practical demonstration of the great good for Church and for Country that may be effected through a generous collaboration of the laity with the Hierarchy in undertakings inspired and animated by the charity of Christ. The Catholic women have truly diffused and intensified through the country the Christian life of which they have first of all given the example.

PARTICULARLY worthy of mention is the Catholic leadership supplied through the sacrifices of the Council in the field of social welfare by the National Catholic School of Social Service, in which it must be considered a pioneer. Noteworthy, too, are its achievements in the cause of youth, in the betterment of the social conditions of women in industry, in the cause of the Catholic press and of good literature. Indeed, in every sphere of Catholic interest toward which their attention has been directed by their Shepherds, the Bishops, their response has been ready, wholehearted and persevering.

IN COMMENDING the accomplishments of the National Council of Catholic Women during the past twenty years, I trust and pray that the Council's important work will continue and spread even more extensively in these days when the opportunities and the necessity for them are so urgent.

With sentiments of esteem, and with all good wishes, I remain

Sincerely yours in Christ,

(s) A. G. Cicognani,
Archbishop of Laodicea,
Apostolic Delegate.

organizations in the set-up of the program of Catholic Action.

Monsignor Sheen's Address a Convention Highlight

One of the highlights of the convention was the splendid address of the Rt. Rev. Msgr. Fulton J. Sheen, who spoke to a packed audience of over 2,000 persons on the threat of a disintegrating culture, urging that Catholics be ahead of, not behind, programs, and the abandonment of the things in the present scheme which are not worth saving. "A clearer conscience, zeal, the soul, the primacy of God—these count today," said Monsignor Sheen. "It is through God we have to work. It is remarkable what can be done if we trust in God."

The national convention, obviously, is intended to provide opportunity for the discussion of problems of organization and an interchange of ideas and experiences. The sixty-three organized diocesan councils, fifty of which were represented at this meeting, seize this opportunity for guidance and instruction. One of the most important sessions, therefore, was the closed conference for diocesan spiritual directors and diocesan presidents which preceded the formal opening of the convention.

N. C. C. W. Spiritual Directors Lend Encouragement

The interest and devoted service given by the clergy to the laity in their Council activities was manifest by the presence at this convention of eighteen spiritual directors—Rev. Edward J. Hickey, Detroit; Rev. Leo C. Mooney, Rochester, N. Y.; Rev. F. Zuch, Des Moines;

Archbishop Schrembs' Message to the N. C. C. W.

THE following is the text of a letter addressed by the Most Rev. Joseph Schrembs, Archbishop-Bishop of Cleveland and former episcopal chairman of the N. C. W. C. Lay Organizations Department, to Miss Agnes G. Regan, national executive secretary of the National Council of Catholic Women, and read at the closing session of the Detroit Convention by the Most Rev. Joseph F. Rummel, Archbishop of New Orleans. It will be recalled that Archbishop Schrembs was for fifteen years episcopal chairman of the N. C. W. C. Lay Organizations Department and that to his wise leadership and never-failing support is due the present satisfactory growth of the National Council of Catholic Women. Archbishop Schrembs' letter to Miss Regan follows:

"I regret deeply that at this late date I must tell you that it is impossible for me to be with you to address the delegates who have contributed so effectively to your successful convention. I feel a very personal loss in being obliged to forego this pleasure because of my constant and intimate association with the National Council of Catholic Women over a score of years. I have always looked upon my part in the establishment and development of the N. C. C. W. as one of the most fortunate events of my life, for this federation of Catholic Women's Organizations has always been a credit to the Church of America and to those who brought it into being.

"I do not think that I overestimate the possibilities of the N. C. C. W. when I express the hope that its great achievements of the past may be only a foreshadowing of greater things to come. At no time have the Church and the Nation stood in greater need of the active support of our Catholic women than during the present crisis. May then the blessing of Almighty God descend upon the work of the Convention and inspire you all to greater accomplishments for His glory and for the welfare of our land.

"Assuring you of my constant interest and unceasing prayers, I remain,

"Very cordially yours in Christ,

(s) "JOSEPH SCHREMBS,
"Archbishop-Bishop of Cleveland."

Rev. John A. Maguire, Harrisburg; Very Rev. Msgr. J. J. Leven, Peoria, Ill.; Very Rev. Msgr. Vincent B. Balmat, Cleveland; Right Rev. Msgr. John R. Mulroy, Denver; Very Rev. Daniel P. O'Connell, Galveston; Rt. Rev. Msgr. Joseph E. Moylan, Savannah-Atlanta; Rev. August Fussenegger, Indianapolis; Rev. Harry Meade, Los Angeles; Rev. Leo Hildebrandt and Rev. Edward Sweigart, Fort Wayne; Rev. Edmund I. Hogan, San Francisco; and Rev. Alphonse Schuh, La Crosse, Wis.; Rev. J. J. Haggerty, Springfield, Ill., youth director; Rev. Harold J. Markey, Detroit youth director, and Rev. James H. O'Brien, Cleveland youth director.

Institute Sessions of National Committees

Another instance which marks the growth of the Council is the holding of two-hour institute sessions by eight national committees—Family and Parent Education, Catholic Parent-Teacher Associations; Rural Life; Study Clubs, Immigration; Industrial Problems; Extension of Religious Education, and Youth Sponsors. These institutes provided opportunities for the national, diocesan and deanery chairmen to come together for free discussion of matters of mutual interest, and proved exceptionally valuable to individuals and leaders of specific activities. The national chairmen presided and guided the discussions. Reports of other national chairmen were read at the general session.

Of unique importance because of the present state of world affairs was the program of the International Relations Committee. At a luncheon, at which Miss M. Pauline Casey, the national chairman, presided, Rev. Dr. Edwin Ryan, secretary of the Institute of Ibero-American Studies and professor of South American History, Catholic University of America, pointed out that the bond between North and South America is Catholicism, that Catholics in this country already possess the ability to understand the South Americans because between us there is a bond of a common Faith, and the desire to cooperate with them. Now, said Dr. Ryan, we must provide the intelligent basis for that cooperation, which means study under well-informed instructors and guidance by competent leaders; and he urged a further development of these studies. Rev. Dr. Howard J. Carroll, assistant general secretary, N. C. W. C., praised the Women's Council for a wide and most useful contact with Catholic women's organizations in Latin-American countries over a number of years. (See pages 5-6.)

Inter-American Relations Discussed

The convention in particular gave an opportunity for the Catholic women of the United States to greet the charming chairman of the Inter-American Commission of Women, Senora Ana Rosa de Martinez Guerrero of Buenos Aires, Argentina, who came to this country to preside at the first meeting of the Commission at Washington, and who was accompanied to Detroit by the able representative of the United States on the Commission, Miss Mary Winslow. Both Senora

Guerrero and Miss Winslow were given a most cordial welcome when they addressed the closing banquet.

No N. C. C. W. convention could be complete without much thought given to our national project, the National Catholic School of Social Service. This year we were privileged to have as the principal speakers at a session devoted to this important subject, the Rt. Rev. Msgr. John R. Mulroy, Denver, president of the National Conference of Catholic Charities, and Miss Jane Hoey, Washington, D. C., director, Public Assistance Bureau, Social Security Board, and president of the National Conference of Social Work. Miss Hoey was honored at the banquet of the convention by the Theta Phi Alpha Fraternity, who presented her with the Siena Medal, an annual award to the most outstanding Catholic woman of the United States during the year.

N. C. S. S. S. Graduates Hold Panel Discussion

A panel discussion by graduates of the School brought home to the delegates the need for trained workers in the field of Social Service. Rev. Lucian L. Lauerman, director of the School, pointed out the parallel growth of the Council and of the School. "To the Council in its twentieth year," he said, "the school is a precious inheritance. It has been said: 'An inheritance honors the ancestor rather than the descendant. It represents achievement in the former and good luck in the latter. It is well to be proud of the past but the present has a duty other than this pride. The future asks of us with insistence to make our distinctive contribution in the inheritance which we shall pass on. If we add nothing to it or if we make a serious mistake the next generation will pay the penalty,' Therefore the duty of this hour is not to hesitate too long in glorying over the past, but to ask ourselves—what of the future?"

Reception to Catholic Literary Women

An event of prime interest and delightful to recall was the reception of Catholic literary women, which was an outstanding feature of the social activities of the convention. Among those especially honored on this occasion were women with talents as varied as the far corners of the country from which they came: Mrs. Anne B. Fisher, of Pacific Grove, Calif.; Miss Inez Specking, St. Louis, Mo.; Mrs. Anna E. McAllister, Bexley, Ohio; Miss Blanche Jennings Thompson, Rochester, N. Y.; Miss Charlotte Meagher, Buffalo, N. Y.; and Sister M. Aloysi, S.N.D., Cleveland. Keen interest was expressed in the books of these authors and in the telegrams of greeting received from many others who were unable to be present. Receiving the guests were Mrs. McCollum, Mrs. Gregory, and Mrs. Gaffney, the national chairman of Libraries and Literature. Dr. Kathryn Robb, Marygrove College, Detroit, was responsible for the success of this new convention attraction. Students of the college ably assisted.

An important decision was taken at this twentieth anniversary convention. The development of the Council has attained the point where it has become necessary to reach a greater number of people than has been possible at one annual convention. The success of the Dubuque and Birmingham Regional Conferences has made it apparent that the help which is so necessary to the life of the Council in the parish and local groups can be more effectively presented at such regional conferences. After considerable deliberation and advice it was the decision of the convention to hold the national convention biennially instead of annually, and to have regional conferences more frequently in the interim.

Three new members were elected to the Board of Directors, Mrs. R. A. Angelo, York, Pa.; Mrs. E. P. Carville, Carson City, Nev.; and Mrs. Thomas Moran, Helena, Mont.; while three members were re-elected, Mrs. Katherine Murphy Burns, Albuquerque, N. Mex.; Mrs. Eugene McCarthy, East Cleveland, Ohio; and Mrs. Stephen J. Gaffney, Portland, Me.

Mrs. McCollum was re-elected national president for the coming two years; Mrs. Gaffney was elected first vice-president; Mrs. J. E. Franchere, Memphis, Tenn., second vice-president; Dr. Anna E. McCaughey, Santa Barbara, Calif., third vice-president; Mrs. Burns, secretary; and Mrs. Frederick Murphy, Minneapolis, treasurer.

Archbishop Mooney's Final Message

In a ringing final message to the Council at the banquet's conclusion Archbishop Mooney adjured the Catholic women of the country to prosecute Catholic Action vigorously—to "work for the things of God, for everything that pertains to the spiritual life of man."

"Catholic Action," he warned, "has no connection with the things of Caesar. It does not concern itself with politics.

"It does, however, prepare men to play their roles in all the varied duties and activities that life brings. To be so prepared and to fulfill our tasks of whatever kind in accordance with that preparation—that is Catholic Action."

Archbishop Mooney especially commended the Council's resolutions on peace and youth, describing the peace resolution as "strong and sane." The country, he said, is now in the midst of the greatest defense program in its history. Such a program, he declared, is "only common sense" in "what may be called a bully's world."

But, he warned, "a strong nation armed must have a sense of charity and justice." Many fail to realize, he added, how various United States governments have sought to introduce decency into the relations among

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Archbishop Mooney's Tribute *to* N.C.C.W.

"VEHICLE through which the Catholic women of America participate in the pastoral ministry of the Church on a national scale."

THIS tribute to the National Council of Catholic Women was paid by the Most Rev. Edward Mooney, Archbishop of Detroit, addressing the Council at its Twentieth Annual Convention in Detroit, Mich.

Calling the convention "a devoted, unselfish and united effort to make the faith of pioneer traditions a living force in a typical modern metropolis," His Excellency said the Council's federating plan is a means of bringing to the "clergy and laity alike a clearer vision of the spiritual power that is latent in the faith and devotion of Catholic womanhood."

"Yours is not merely a federation of groups of American Catholic women," the Archbishop said. "It is an American Catholic federation of women's groups. It is essentially Catholic in the significant sense of being charted by the Bishops of this country, united in the National Catholic Welfare Conference."

Catholic women have a commission for "common effort to make their common faith more active and more articulate for the good of the Church and country, under the guidance of the Bishops annually deputed to this task by their brothers in the Hierarchy," His Excellency declared.

The establishment of the National Council of Catholic Women, the Archbishop said, marked the "cooperation of the Bishops with one another in directing the efforts of these Catholic women for the essential spiritual work of the Church."

SPEAKING also at the annual banquet, which closed the convention, Archbishop Mooney asserted that "Catholic Action has no connection with the things of Caesar" and "does not concern itself with politics." "It does, however," he added, "prepare men to play their roles in all the varied duties and activities that life brings. To be so prepared and to fulfill our tasks of whatever kind in accordance with that preparation—that is Catholic Action."

Referring to the National Council's resolution on peace, Archbishop Mooney said the United States is now in the midst of the greatest defense program in its history, a program, he said, which is "only common sense in what may be called a bully's world." He warned, however, that "a strong nation armed must have a sense of charity and justice," saying that such a sense of justice and charity in a nation comes from the citizenry of the country. He urged the N. C. C. W. to contribute toward the upholding of such a moral sense.

His Excellency cited the efforts of the United States throughout history to introduce decency into international relations, and counselled that "we must not sell America short."

Archbishop Rummel Voices Thanks *of* Hierarchy

"INTELLIGENT, sincere, highly idealistic and progressive." — Archbishop Rummel's characterization of the N. C. C. W.'s twenty years of service to the Church in the United States.

THE National Council of Catholic Women was eulogized for giving to the Church twenty years of service "intelligent, sincere, highly idealistic and progressive," and hope was expressed for the day when it will be organized in every diocese in the country, with every Catholic women's organization affiliated, in an address at the Council's Detroit convention by the Most Rev. Joseph F. Rummel, Archbishop of New Orleans and Episcopal Chairman of the N. C. W. C. Department of Lay Organizations.

"Then what can't we do!" he exclaimed.

Archbishop Rummel called the Council's twentieth convention a "solemn and sacred anniversary," and asserted its growth has typified that of the Church itself. Saying the Bishops have derived much consolation from the Council's success, he expressed the conviction he could speak for the Hierarchy in offering congratulations for a "magnificent work."

Noting the dark picture of social injustice, disproportionate distribution of wealth and restlessness in many quarters, the Archbishop said that "nevertheless, we are not pessimistic." As remedies, he proposed a program of "four C's":

1. Clean Faith—"loyalty to God, strong and open, in the face of godlessness and the weakening of faith in religion."
2. Code of Morality—definite and positive opposition to the laissez faire idea which trifles with great principles.

3. Charity—not only love for God and fellow-man, but kindness, the living of charity as Christ taught it.
4. Courage—leadership, as Catholics; assertion of principles and living of them.

Archbishop Rummel saw the present-day conflict as a struggle between atheism and God. He cited the great growth of the churchless; a "tremendous tendency" to foster sensualism and lewdness, often through the printed word; the seizing of excuses to break up marriage ties.

There is in the world, he declared, a tendency to throttle the Church in her activities, a desire to liquidate the Church to clear the way for a conquest of the world by sinister forces. He instanced the Nazi's attempt to "smear" the Church and her clergy, and to limit her activities. He declared if the Holy Father were excluded from the counsels of adjustment after the war, then "religion itself is out."

"Are we going to surrender to these false philosophies?" Archbishop Rummel asked. "No! I am confident the National Council of Catholic Women will continue to uphold the arms of the Church. The Church itself will win, and in God's own good time.

"WE are the leaven. We have a responsibility toward those with whom we are associated, to enrich them with Christian principles. Leavening—that is your task. You have performed it with great nobility for twenty years. Please God, you will perform it for many years more.

"Let us face the future with hope, with confidence. We do not know what good we may accomplish, for the betterment of humanity and especially of our American nation."

N. C. C. W.'s Twentieth Anniversary Convention—(*Continued from page* 12)

nations. Citing instances of this American sense of international morality, he counselled:

"We must not sell America short."

At the banquet, a spontaneous ovation was accorded Miss Regan when the Detroit Archdiocesan Council presented her with a spiritual bouquet, recorded in a hand-painted booklet.

It would be impossible to mention all the happy events of the convention, all the friendships made or renewed, the small between-session gatherings of delegates with common interests, and especially the many excellent speakers who contributed to the program. Suffice it to say that all were agreed on the genuine friendliness of the women of Detroit who so cordially welcomed their Catholic sisters from far and wide, and whose efficient and disinterested efforts made the handling of so large a convention seem to be sheer pleasure from beginning to end. Lingering long in the memories of delegates and visitors will be the hospitality extended to them at Marygrove College following a sight-seeing trip on Sunday afternoon, with Benediction of the Blessed Sacrament; and then the welcome received at the League of Catholic Women and the delicious supper that awaited. It is with real regret that the days came to an end and it was necessary to leave Detroit, but the prospect of joyful reunions at future national conventions and the eagerness of friends at home to receive first hand the message of the convention softened the farewells, and sped the parting guests to their manifold activities and successes for Catholic Action.

Report to N. C. C. W. Convention by Miss Regan, National Executive Secretary

MARKING steady and continued growth in the past two decades, the National Council of Catholic Women today is organized in 63 dioceses of the United States and has as affiliates 16 national organizations and seven statewide groups, Miss Agnes G. Regan, executive secretary of the N. C. C. W., stated in her annual report to the National Council's twentieth annual convention.

The report said that to the number of dioceses in which Diocesan Councils are organized there will shortly be added four more—St. Joseph, Crookston, Buffalo and Corpus Christi.

Reporting on conventions held by the Councils, Miss Regan said two regional conferences were held in the course of the past year—Dubuque and Birmingham—and their success, she said, justifies the confidence that such sectional meetings are both practical and necessary. The report further stated that 56 annual conventions of Diocesan Councils were held in the course of the year and two State Council sessions. Youth Council meetings were held in conjunction with many of these gatherings. The president, executive secretary, or field secretaries of the National Council were present at 22.

The National Council distributed large amounts of literature, the report stated, giving the following figures: *Catholic Action*, monthly publication of the National Catholic Welfare Conference, 43,635; *Monthly Message*, 51,000; pamphlets, 23,761; leaflets, 151,048; mimeographed "Call to Youth," 8,600. In addition 27 Council publications were distributed.

Further statistics in the report reveal that the headquarters in Washington received 7,860 letters and sent out 7,761 first-class letters and 17,850 mimeographed and form letters.

Reporting on the work of the various national committees, Miss Regan said the Study Club Committee reported a total of 3,768 clubs sponsored by 20 Councils providing information, adding that this represents a small percentage of such clubs throughout the country.

Miss Regan stressed that "wherever an effective youth program has been initiated the work of the Council has been stimulated." She said of the dioceses which have Councils of Catholic Women 25 have named such Councils the official sponsors of the Girls' Section of the local youth set-up. Other activities covered in the report include:

The fourth annual institute on Industry held last June at the National Catholic School of Social Service; the fourth annual series of "Call to Youth" radio broadcasts; cooperation with the Federal Government in aiding non-citizens; extension of the movement for shrines in the home; strengthening of existing relationships with Catholic

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DIGEST *of* N.C.C.W. CONVENTION RESOLUTIONS

Presented herewith is a digest of the most important resolutions adopted at the recent National Convention of the National Council of Catholic Women.

PEACE

OUR government has undertaken to defend the United States of America against the danger of involvement in war and against infection by the totalitarian philosophy which today ravages a great part of the world.

Our concern for our own safety should not blind us to the fact that we must while defending ourselves against war, prepare our minds and hearts to influence worthily the peace that must come. Our Holy Father has given us a guide for this peace and the new order of the world.

The National Council of Catholic Women, in supporting to the fullest all measures for national defense, prays earnestly for world peace and promotes the careful study in all circles of these conditions, so that the peace which is established may with the help of many people whose consciences have been forced, be just and charitable to all and urge the Government of the United States to direct its international policy toward the realization of these aims.

ARCHBISHOP CICOGNANI, APOSTOLIC DELEGATE

To His Excellency, the Most Reverend Amleto Giovanni Cicognani, the National Council of Catholic Women expresses heartfelt gratitude for his continued interest in the progress of the work of the Catholic women of these United States as expressed in his many messages and his personal attendance at succeeding conventions.

The Council is especially grateful for his annual recognition of its great project, the National Catholic School of Social Service, in the celebration of the Holy Sacrifice of the Mass and the Benediction given to the students on Commencement Day.

The Council further thanks him most cordially for his message addressed to the present convention.

INTER-AMERICAN RELATIONS

The peoples of the American Republics are establishing closer relations for common security and the maintenance of peace in the Western Hemisphere.

The National Council of Catholic Women shall, through its headquarters and diocesan council committees, promote better acquaintance, greater undertaking and active collaboration with the organized Catholic women of the other Americas, for mutual aid and encouragement in the solution of social and moral problems common to all.

AMERICAN CITIZENSHIP

Our country has entered upon a period of crisis in which long-accepted political and social principles are questioned, theories subversive to the commonweal are widely advocated and the very foundations upon which our government rests challenged.

The N. C. C. W. once again affirms its loyalty to the principles so admirably set forth in the Declaration of Independence, proclaiming the importance of human dignity and the basic quality of man without regard to religion, race or social status.

The N. C. C. W. also pledges hearty support to the Bishops' Crusade to emphasize these doctrines, at once American and Catholic, through the civic education program sponsored by the Commission on American Citizenship under the auspices of the Catholic University of America.

Expression of Gratitude to His Holiness Pope Pius XII

THE National Council of Catholic Women, assembled in its Twentieth Annual Convention at Detroit, Mich., October 26-30, humbly and profoundly expresses its gratitude to His Holiness Pope Pius XII for the Apostolic Blessing from the Vatican, and renews its pledge of loyalty, affection and obedience and at the same time renews its pledge of spiritual and moral union with him in his heroic efforts to reestablish and promote a just and universal peace.

NATIONAL DEFENSE

We pledge our support to an adequate program for National Defense: 1) to the protection of the American people from unwarranted sacrifices; 2) to the maintenance of moral standards conducive to the work and general welfare of the people; 3) to the promotion and preservation of requisite standards of health, nutrition, physical fitness, and social well being; 4) to the defense of the consumers' interests; 5) employment for the millions now unemployed.

LABOR

In the belief that the division in the ranks of labor weakens their cause, we urge workers to prevail upon their leaders to devise a plan that will promote harmony, so that in united strength they may attain their just rights, discharge their responsibilities honorably and thus promote the common good and true national welfare.

UNEMPLOYMENT

The National Council of Catholic Women, believing that unemployment is one of the tragedies of economic life, and believing that its elimination is necessary to preserve our democracy and bring security to our people, recommends, in cooperation with the N. C. W. C. Social Action Department and other national organizations giving thought to the subject, that the Government call together representatives of consumers, farmers, labor, finance, manufacturing, commerce, government, education and religion to devise measures consonant with democratic thinking to solve the unemployment problem.

EQUAL RIGHTS AMENDMENT

The N. C. C. W. stands for adequate protection of women workers, safe and sanitary conditions of work, limitation of hours on the work day, a wage that entitles them to a decent livelihood, all of which has been obtained for countless numbers under the social legislation now on the statute books in many States.

Believing that such legislation would be jeopardized should the Equal Rights Amendment pass, we therefore reaffirm our opposition to the Amendment and urge upon our members to protest its passage to their Representatives and Senators in Congress.

THE CATHOLIC PRESS

The Catholic Press of America, served by the N. C. W. C. News Service, created and maintained by the Bishops, has always proved itself a stout bulwark in the defense of truth and the refutation of error. It is now, more than ever, necessary to have accurate information to form fair and impartial judgments, access to such information being frequently barred by censorship and propaganda.

Over and above these extraordinary considerations, we have a lively conviction of the necessity and importance to the Church of a strong Catholic Press constantly circulating among our people.

Therefore, we call upon our affiliates and members to give not only their moral encouragement but also of their time and energy, especially during Catholic Press Month, to see

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MONTH *by* MONTH

CATHOLIC ACTION

MONTHLY PUBLICATION OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. Administrative Board

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RIGHT REV. MSGR. MICHAEL J. READY
General Secretary

CHARLES A. MCMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

Apostolic Delegate Congratulates Bishop Alter on Dedication of See City Cathedral

TO THE Most Rev. Karl J. Alter, Bishop of Toledo and Assistant Bishop of the N. C. W. C. Administrative Board, CATHOLIC ACTION extends most respectful and sincere felicitations upon the dedication of the Cathedral of the Queen of the Most Holy Rosary which took place in his See City on October 2.

His Excellency, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, honored the occasion by blessing the main altar in the presence of His Eminence, Rodrigue Cardinal Villeneuve, Archbishop of Quebec.

Weakness of Rural Church Shown in Analysis of 1936 Census Figures

"COMPARATIVE facts brought out by the latest religious census of the United States regarding the rural and urban church give every evidence of the continued weakness of the rural church," the Rev. Dr. Edgar Schmiedeler, O.S.B., director of the Family Life Bureau of the National Catholic Welfare Conference, said in a recent statement released from N. C. W. C. headquarters in Washington, D. C. Elaborating census data published in the September issue of CATHOLIC ACTION, Dr. Schmiedeler states:

"This census, while only recently published, is really for the year 1936. It shows that, of the total membership of 19,914,937 of the Catholic Church in the United States, 16,041,764 are listed as urban and 3,874,173 as rural. That is, 80.6 and 19.4 per cent are urban and rural respectively."

Dr. Schmiedeler's statement carries the following comparisons with regard to urban and rural figures: *Parochial Schools*, 5,001, or 73.3 per cent are urban; 1,824, or 26.7 per cent are in the country; *Pupil Attendance*, 2,695,254, or 88.7 per cent are in city schools; 253,913, or 11.3 per cent attend country schools; *Church Edifices*, 7,538 are urban and 9,099 rural, with an urban valuation of $637,474,311 as against a $140,527,046 rural valuation.

Legion of Decency Reports Increase in Indecencies in Current Motion Pictures

THE Rev. John J. McClafferty, executive secretary of the Legion of Decency, speaking at the recent Richmond National Convention of the International Federation of Catholic Alumnae, stated that the number of morally objectionable motion pictures is on the increase and there is a tendency toward indecencies in the treatment of films.

"Certain indications and inclinations have become apparent in the cinema which provide cause for concern and apprehension among those desirous of maintaining high standards of decency and morality in films," Father McClafferty said.

Other findings of the round table were that there is a retrogression toward accepting immoral situations as permissible and that the old practice of neglecting to portray evil as evil would seem to be clamoring for a return engagement.

Vigilance should be the order of the day so that the motion picture industry's policy of self-regulation may by all high-minded citizens be sustained in the proper discharge of a momentous responsibility so important for the moral well-being and best interest of souls, the family, youth and the country, the delegates were warned.

Of 1,068 features and 1,546 short subjects reviewed in two years, only 17 were totally condemned, the federation was told.

Bishop Schulte Writes Foreword to New Family Life Volume by Dr. Schmiedeler

CONTAINING a foreword by the Most Rev. Paul C. Schulte, Bishop of Leavenworth, a volume entitled "The Sacred Bond, Happiness with Holiness in Family Life," by the Rev. Dr. Edgar Schmiedeler, O.S.B., executive secretary of the National Catholic Conference on Family Life and director of the Family Life Section in the N. C. W. C. Social Action Department, has just been published by P. J. Kenedy & Sons, New York City.

Father Komora, New Executive Secretary for Episcopal Committee for Catholic Refugees

APPOINTMENT of the Rev. Emil N. Komora, of St. Joseph's Church, New York City, as executive director has been announced by the Episcopal Committee for Catholic Refugees, of which the Most Rev. Joseph F. Rummel, Archbishop of New Orleans, is chairman. Father Komora succeeds the Rev. Joseph D. Ostermann, who resigned due to ill health and need of a rest.

with the N. C. W. C.

Latest N. C. W. C. School Survey Shows Drop in Elementary School Enrollment

OF THE first 55 archdioceses and dioceses that reported elementary school enrollments in the 1939-40 biennial survey of Catholic colleges and schools, conducted by the Department of Education of the National Catholic Welfare Conference, only nine reported gains in enrollments. The others reported losses since the previous survey in 1937-1938. The loss amounts to 2.4 per cent.

The number of pupils accounted for to date, 1,205,333, is about 57 per cent of the total expected when returns are received from all the diocesan superintendents of schools.

The pupil loss, first manifested in 1932, is explained by the nation-wide decline in the birth-rate which has affected the attendance in all elementary schools, public and private since that date, says the Education Department.

The archdioceses and dioceses that reported gains in the recent survey are St. Paul, San Antonio, San Francisco, Boise, Brooklyn, Charleston, Cheyenne, Denver, and Grand Island.

Those reporting losses are Baltimore and Washington, Chicago, Detroit, Louisville, Milwaukee, Newark, New Orleans, Philadelphia, Amarillo, Belleville, Buffalo, Davenport, Duluth, El Paso, Fort Wayne, Grand Rapids, Green Bay, Helena, and Winona.

Bishop O'Hara Contributes Preface to Peace Volume Entitled "The Pope Speaks—The Words of Pius XII"

THE Most Rev. Edwin V. O'Hara, Bishop of Kansas City and honorary president of the Catholic Association for International Peace, has contributed the preface to a new book published recently by Harcourt, Brace and Company, entitled "The Pope Speaks—The Words of Pius XII" dealing with utterances of the present Sovereign Pontiff on "Peace through Justice and Charity." The volume includes a biography of Pius XII by Charles Rankin.

Saying that "today, as rarely before, the nations are in need of the healing Gospel of Christ," Bishop O'Hara points out how the Pope stresses the path to peace "is the path of justice and charity" and that "without justice the conditions of peace are lacking; without charity the will to peace is absent."

N. C. W. C. Described in New Handbook of Catholic Organizations in the United States

THE growth of Catholic organizations in the United States is evidenced in "A Handbook of American Catholic Societies," published last month by the Catholic Library Association, the headquarters of which are located at Scranton, Pa.

Ninety-six organizations, ranging from the National Catholic Welfare Conference, through missionary, student, and historical associations to specialized groups, such as the National Antiquarian Association, are mentioned. Descriptions of approximately one hundred words each state the purpose, history, and major publications of each society.

Catholic Hour Lauded in Rome, Vienna, And in American Secular Press

WITHIN recent weeks, the Catholic Hour has received unusual tributes in the columns of *Osservatore Romano*, Vatican journal, as well as in *Schonere Zukunft*, published in Vienna, and in an article in *Current History and Forum*. The lengthy front-page story in *Osservatore Romano* and the detailed account in *Schonere Zukunft* both told the history of the Catholic Hour and cited its extraordinary coverage and accomplishments. The writer in the Viennese publication stated that the Catholic Hour was the greatest apologetical undertaking in the Church's history.

Dr. Stanley High, Protestant journalist, writing in the September *Current History and Forum*, said of the Catholic Hour that "no other strictly religious program has a comparable following." His article on the subject, "Catholic Converts," was reprinted in large part in the September issue of *Reader's Digest*. Dr. High referred to Right Rev. Msgr. Fulton J. Sheen, Catholic Hour speaker, as "the best-known exponent of Catholicism to non-Catholic Americans," and described the extent of the appeal of his addresses over the radio.

Catholic Chaplains in Military Service Largest Corps in History Chief of Chaplains Reveals

WITH 75 Catholic chaplains of the Regular Army, Reserve Corps and National Guard now on active duty, the number of priests serving with the United States Army is the greatest since the World War and the greatest in the Chaplains' Corps in peace time in the history of the country, it was revealed recently by the Army Chief of Chaplains, the Rt. Rev. Msgr. William R. Arnold.

The Army, it was made known, is seeking to enroll 275 additional Catholic chaplains for active duty by April 1 to care for the spiritual needs of the thousands of men who are to be sent to cantonments for training under the Selective Service Act. The Chaplains' Corps, Chief of Chaplains Arnold said, is receiving valued cooperation from the Most Rev. John F. O'Hara, C.S.C., Military Delegate.

As of October 23, there were 30 Catholic chaplains with the Regular Army, 29 Catholic chaplains of the Reserve Corps on extended duty, and 10 Catholic chaplains with the National Guard units called to active service.

Catholic Hour Carried by Record Network of 106 Stations

IT IS a pleasure to announce that a record network of stations—106 in all—is currently carrying the nation-wide Catholic Hour, representing an increase of nearly 400 per cent over the group of 22 stations which carried the inaugural program on March 2, 1930. Presently cooperating "Catholic Hour" stations are situated throughout the United States and in Hawaii, and include as well WGEO, 100,000-watt short-wave station heard round the world.

This coverage given the program is made possible by the generosity of the National Broadcasting Company and the independent stations affiliated with it. The National Broadcasting Company and all cooperating stations carry the Catholic Hour as a public service feature. However, there is no obligation upon them to carry this program and the fact that so many do so is a tribute to its general excellence.

Begun nearly eleven years ago, the Catholic Hour is still heard each Sunday at the same hour as when it started, 6 o'clock, Eastern Standard Time. Audience mail in the meantime has increased by 2000 per cent, approximately 1,000 letters having been received each month during the first year, whereas present receipts are at the rate of 20,900 per month. The current speaker is the Rev. James M. Gillis, C.S.P., Editor of *The Catholic World*, whose series subject is "Crucial Questions."

HEADLINES:

From the world-wide Catholic News Coverage provided to the Catholic Press of the country by the N.C.W.C. News Service

(Only a few can be presented here, but these will suggest worth-while study club topics. For complete Catholic news with details, READ YOUR CATHOLIC PAPER.)

HOLY Father Asks World Prayers for War Victims Nov. 24....First National Liturgy Congress Closes....President Sounds Religious Note at Drawing of Army Service Numbers....N.C.C.W. Convention Hears Appeals for Safeguarding Peace....Still Greater Future for Social Service School Planned....Priest Renamed Head of Prison Chaplains....Sees Catholic Press as Great Aid for Inter-American Amity....70 Bishops to Attend Charities Convention....

CATHOLIC Radio Bureau Announces Series of Transcribed Programs....Religious Census Shows Rural Church Weakness. ...N.C.W.C. Study Outline Deals With Defense of American Democracy....Newly-Named Secretary of Papal Delegation Arrives....Labors of Georgia Laymen Acclaimed....Church Undergoing Bitter Persecution in Alsace-Lorraine....Anti-Semitic Law Promulgated by French Government....Heroic Chaplain of Alcazar Siege Dies....New Testimony Shows Failure of Russians to Crush Religion....Author of 'The Convent' Admits Narrative Was 'Partly Romantic'....Catholic Journalist Pictures London Under Bombardment....Alumnae Support Pledged Bishops' Program for American Citizenship....

U. S. Catholics Pledged to Support Missions by Archbishop Spellman....Noted Scholars Added to Catholic U. Faculty. ...Pope's Appeal to U. S. Catholics for Mission Aid....Statue Dedicated at Silver Jubilee of Bishop Schuler....Missionaries Will Remain in Orient....20,000 Priests, Brothers, Seminarians Register; All Exempt from Army Service.... Destruction of Churches, Convents Reported from Britain, France, Germany....Silencing and Ridicule New Persecution Methods Employed by Nazis....

23 Priests Still Prisoners in Nazi Camps....Rumania Puts Restrictions on Religious Communities....Missioners Plead for Medical Supplies....Austrian Bishops Join With German Prelates in Fulda Meeting....Fire Damage Great at Caldey Abbey....Catholic Wins First English War Medal for Civilian Bravery....Mission for Refugees is Held at Lourdes.... Youth Leader Calls Family Threshold of Democracy....

FAMOUS Pulpit Orator Freed by Nazis....'Catholic Hour' Carried by Record Total of 106 Radio Stations....Dr. Orchard Arrives for Lectures....Catholic College Labor School Praised by Secretary Perkins....120,000 at Mass Marking Centenary of California Hierarchy....Worship Resumed in Vera Cruz Church....French Bishops Return to Stricken Cities. ...Montreal U. Honors Archbishop Schrembs....Named Head of National Shrine Confraternity....Protestant Editor Lauds Nuns Who Care for Cancer Victims....

UNITED Catholic Action to Fight Godlessness Urged on Confraternity....1941 Convention of C.P.A. to be Held in Peoria. ...Catholic Educational Press Congress Hears Leaders of Journalism....Deplores Increasing Divorce Evil in U. S.... Thousands to Join in Novena for Peace....New Handbook Shows Growth of Catholic Societies....Bishop Espelage Consecrated for Diocese of Gallup....London 'Times' Pays Tribute to Jesuits....Confraternity Southern Regional Congress Nov. 2-4....Thousands of Poles Sent to Siberia....

500,000 Copies of Catholic U. Catechism Printed....Named Director of St. Paul Guild....Rural Life Conference Re-elects Bishop Vincent Ryan....Toledo Cathedral Dedicated....Catholic Students Win Labor Essay Prizes....'Jehovah Witness' Convicted of Murder....Spain Chosen for Next Christ the King Congress....

The Catholic news, pictorial and feature services provided by the N. C. W. C. Press Department are available only to readers of Catholic publications. Articles by noted writers, columns such as Father Gillis' "Sursum Corda," the "Strange But True" cartoon of oddities are a few of the other special offerings that can be found only in Catholic newspapers.

We Catholics *and* Our Country

III. Catholic Citizenship—N. C. W. C. Study Outline for December

PRESENTED herewith is the third in the National Catholic Welfare Conference Study Club Committee's 1940-41 series of outlines, as announced on page 32 of the August issue of CATHOLIC ACTION. The general theme or approach from which the subjects, month by month, are to be treated, is the general welfare and the common good of the country.

As far as limited space permits, it is intended to show what Catholics in certain selected fields have done in the past in the United States, and the motives that impelled their activities.

Part I of each outline will present a brief biographical sketch of some outstanding Catholic leader whose work has contributed to right Christian thinking and living in our American democracy. Charles Carroll of Carrollton, an outstanding Catholic citizen and patriot, is featured in the present outline. The biographical sections of the Study Outline are supplied through the cooperation of the Commission on Citizenship of the Catholic University of America.

Part II will present information upon the subject of the month and in relation to the theme of the whole series.

Part III will present some brief suggestions as to what Catholic Lay Organizations and their members can do to extend the teaching and influence of the Church in our present difficult national and world-wide situation.

At the end of this month's outline are presented some suggestions as to how these monthly articles may be used by Reading, Study and Discussion Groups.

The National Catholic Welfare Conference Study Club Committee will welcome suggestions as to the practicability of this program and especially as to how its appeal and usefulness might be increased.

I. CARROLL OF CARROLLTON, ONE OF THE NATION'S "FIRST CITIZENS"

FORTUNATELY for the future of our nation in these, our troubled times, our United States has a past which is more than prologue, a history which is both motivation and inspiration for the continuance of a genuine political democracy. Within it gleam names which are still beacons on hills, flashing to guide an anxious people away from quagmires of doubt and into rock-ribbed areas of social safety. Among these—particularly for Catholic Americans—is the name of one of the most remarkable of the Founding Fathers of the American Republic, Charles Carroll of Carrollton.

Carroll of Carrollton would have been a remarkable man in any age. In his own he was amazing. He was not only the last survivor of that brave company who signed the Declaration of Independence; he was also throughout the many years of his long lifetime one of the greatest patriots of the new-born nation. The richest man in the Colonies, with more to lose in material possessions and social standing than any other signer of the Declaration, he risked wealth, power, and prestige to help make that nation free; and, even into his ninety-sixth year, he held to the principles of love of God and love of country which had inspired his daring acts of patriotic defiance.

Receives Catholic Training Despite Discrimination in Maryland

Carroll, born in 1737 of a Maryland Catholic family already distinguished, spent his boyhood after the fashion of most of the Catholic boys of his time, location and particular group. The province, established as an outpost of religious freedom, had lost that freedom through the ingratitude of some of those whom she had welcomed. The Catholics of Maryland suffered, as did the Catholics of England and of Ireland, from many oppressive laws, among them the law which forbade them to have their children taught in the Catholic faith, either at home or overseas. In spite of the law, those Catholics able to afford it sent their sons to the Continent for religious education. With the Brents, the Brookes, the Sewalls, the Neales, the Whartons, and the scions of a score of other distinguished families, the Carrolls—Charles, and his cousins, John, afterward the first American Bishop, and Daniel, signer of the Constitution—went to St. Omer's, that school of Low Countries which was for nearly two hundred years the cradle of human liberties.

From St. Omer's he went to Paris where he studied at the College of Louis le Grand, then to London, where for four years he studied law in the Temple. Sir Joshua Reynolds painted his portrait. He associated with young gentlemen of fashion who frequented the Court of St. James.

He returned however to Maryland in 1765—the year of the Stamp Act—with no Anglophile slant. In the summer of his return he joined the Assertors of British American privileges, a determined group of young men who stirred up Maryland resistance to the execution of the obnoxious law. All of them had courage but probably few of them went to the length that young Carroll did when he wrote to a correspondent in London that "should the Stamp Act be enforced by a tyrannical soldiery, and our property, our liberty, our very existence, be brought to an end," he would join "the gentlemen in homespun."

Led Colonies' Fight for Recognition of Rights

Join them he did. With Samuel Chase and William Paca he signed up with the Sons of Liberty. For nearly

ten years he led the struggle in Maryland for recognition of the rights of the Colonies. He wrote. He spoke. He went up and down the province, debating with, persuading, inspiring his fellow-citizens. Then, in October 1774, he stood at the head of the little company in Annapolis who decreed the burning of the *Peggy Stewart.*

The incident of the *Peggy Stewart* was Maryland's Tea Party. Stewart, the owner of the vessel, had imported a cargo of tea in defiance of the Non-Importation Act passed by the citizens of Annapolis. The Sons of Liberty called a meeting to determine what should be done while the Stewart ship waited in the harbor. Carroll, with Celtic wit, decided that in expiation of a "daring insult, an act of the most pernicious tendency to the liberties of America," Stewart must set fire to his own ship. So aroused were the colonists that Stewart carried out the sentence with dispatch, if not with willingness.

Never Overlooked Duties of His Religion

Even John Adams, who had no love for Catholics, paid tribute to Charles Carroll as "a warm, a firm, a zealous supporter of the rights of America, in whose cause he has hazarded his all." As a member of the Continental Congress, as one of the American commissioners to Canada, as a signer of the Declaration, as a constitution maker in the Maryland Assembly, as a loyal partisan of Washington, as a member of the United States Senate, Charles Carroll was one of the "First Citizens" of the nation he had done so much to create. Probably no one has summed up his career so well as did he himself in the last year of his life:

"I have lived to my ninety-sixth year; I have enjoyed continued health, I have been blessed with great wealth, prosperity, and most of the good things which the world can bestow—public approbation, esteem, applause; but what I now look back on with the greatest satisfaction to myself is, that I have practiced the duties of my religion."

II. THE CATHOLIC CITIZEN SHOULD BE THE BEST OF CITIZENS

THIS proposition is supported by two solid foundations: Catholic teaching on authority, and Catholic teaching on the duties of the individual citizen.

The teaching of the Church on the authority of the state and the obligations of citizens starts from the well-known declaration of St. Paul the Apostle in the first two verses of Chapter 13 of his Epistle to the Romans:

> Let every soul be subject to higher powers: for there is no power but from God: and those that are, are ordained of God.
>
> Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation.

We should bear in mind here that "the higher powers" whom St. Paul tells his Christian people to obey were the pagan rulers of the Roman Empire. Probably their ideas of moral obligation and of conscience left a great deal to be desired; nevertheless, St. Paul commanded obedience to these pagan officials. Today, however, one occasionally hears a Catholic assert that our citizens are not morally obliged to obey our civil laws because these laws are sometimes made by men who have only a very confused notion of conscience of the moral law. Surely, these law makers of ours have a clearer idea of and a firmer belief in moral obligation than had the pagan rulers of St. Paul's time.

Civil Laws Binding in Conscience

The Church teaches that civil laws are not merely regulations or directions like the rules of a golf club or a debating society, but are as truly moral laws as the precepts of the Church. Hence they are binding in conscience. To be sure, some of them are unjust but no individual citizen should lightly assume that this is the character of any particular law. If he is in doubt about the matter, he ought to consult competent authorities, such as his confessor or his parish priest.

The second foundation of the proposition which forms the title of this article is found in the teaching of the Church that all citizens are bound to practice the virtue of legal justice. The general precept of this justice obliges all members of the community to promote the common good. This means that the Catholic citizen should be a patriot, that is, a lover of his country. The principal duties of patriotism are obedience to law, respect for authority, and loyalty to the country's welfare.

The particular duties of the citizen which fall under the general obligation to promote the common good may conveniently be divided into two groups. The first comprises the duty of paying taxes and rendering military service. Very few individuals have sufficient knowledge to justify them in asserting that any particular tax is unjust or unnecessary; therefore, the citizen who is thinking of evading a tax law should consult authority, such as his confessor or his parish priest before he puts that thought into action.

Law Observance With Regard to Military Service

With regard to laws imposing military service upon the citizen, the same principle holds as in the case of tax legislation. Today, in the United States, we have a conscription law which requires certain classes of young men to register for possible military training. Only a small proportion of those who register will be required to undergo this exercise. Suppose the Congress should declare war: would these drafted men be obliged to take up arms and fight? Generally speaking our an-

swer must be "yes." Suppose, however, that a drafted man believes the war which he is called to enter is unjust. According to Catholic teaching, one who is firmly persuaded that this is the character of the conflict has not only the right but the duty of refusing to take up arms. But his persuasion should be based upon good reasons. He should consult persons who are more skilled than he in interpreting moral obligations, that is, his confessor, his parish priest, or some other priest or Bishop. Catholic teaching further declares that if a man is in doubt concerning the justice of the war, he may give the authorities of his country the benefit of the doubt and go into the combat on the assumption that they are right.

Unconditional Pacificism Not a Catholic Doctrine

The opinion which has recently been expressed by a few Catholics that one may take the position of a conscientious objector or an outright pacifist, on the ground that all wars are wrong, finds no support in Catholic teaching. The doctrines of unconditional pacifism and non-resistance are not Catholic doctrines. According to Catholic teaching, a war for the defense of important national rights may be and is sometimes justified.

The second class of particular duties of an American citizen are those which rest upon him because of his electoral functions; that is, because as a voter he determines what kind of government his country shall have. Obliged as he is by the virtue of legal justice to promote the common good, he may not, except for a correspondingly serious reason, evade the duty of taking part in the election. Nor may he cast his ballot in the interest of private persons or groups, unless their welfare be identical with the common good.

The Citizen's Duty as a Voter

Voters are obliged to take account of political principles and political policies in exercising the franchise. Where there is question of electing a president, a governor, a member of a state legislature or a member of Congress, it is not enough that the citizen should vote for a good man. He should vote for the candidates who will support, when in office, governmental policies which promote the common good. The citizen who merely votes for a good man or an honest man as a candidate for an office which determines legislation is performing only half his duty. He fails to make an intelligent use of his voting power. In general the conscientious citizen, the good citizen, especially the Catholic citizen, will cast his ballot only for candidates who are at once honest, equipped with knowledge for the office to which they aspire and advocates of those legislative and governmental policies which really promote the common good.

III. INDIVIDUAL AND ORGANIZATION INTEREST IN GOOD CITIZENSHIP

DURING the last two decades the people of the United States have become so suspicious of the patrioteer who wrapped himself in the American flag every time he wanted to expound a dubious doctrine, that by a sort of natural reflex they have come unconsciously to lose sight of some of the real values represented by the flag. We live in a time of great crisis, easily the greatest crisis that has confronted us in more than twenty years, and possibly the greatest crisis that has confronted us since Valley Forge. A proper understanding and a proper implementation of our American Citizenship is the crying need of the hour.

Question of Practical Lay Action

Hard-headed realists, the "practical men," may say that the best thing lay organizations could do at the present time is to lend a hand in civic affairs and national defense: to assist in registrations, to participate in welfare work, and to knit socks. But such activities will only lend a color of good patriotic citizenship; they will not necessarily betoken it.

There are some people today who are perfectly willing to march in parades and roll bandages, who would send the CCC boys and the men on relief off to defend us. These men, they argue, are of less value to our country than those with good jobs and fat incomes. They little realize that in thus denying the equality of men they are undermining the only sound basis of American citizenship, and approving the principles of Hitler, Stalin, and Mussolini.

If we are to have a well knit citizenry in these troubled days, we must have a citizenry conscious of the values of its citizenship. Hence the best thing that organized groups can do in this direction is to use their best efforts to study and proclaim these values. It is a particularly fitting thing for Catholic organizations, since the very basis of citizenship and patriotism have their roots in Catholic moral theology.

If all men are equal, it is certainly not because they have identical resources or identical talents; it can only be because they were created for a common end by the One True God Who judges them alike in the scales of His eternal justice. To deny this basis of equality is to justify the Communist and Nazi theories.

Acknowledgment of Existence of Inalienable Rights

If men have inalienable rights it is certainly not because those rights were conferred upon them by their fellow men, or any aggregation of their fellow men; it can only be because they were conferred upon them by One Whose power transcends the power of men, Whose gifts, having once been given, no one has the right to take away. If we do not acknowledge the existence of

(*Turn to page* 27)

Sidelights on Social Action

Contributed by the N. C. W. C. Department of Social Action

INDUSTRY

SALVAGE FROM THE WRECK.—From bomb-torn, bloody but as yet unbowed London comes this refreshing suggestion that much can be salvaged from the wreck. The writer is Miss Barbara Ward, in the October issue of *The Christian Democrat.* After dwelling on physical and mental derangement resultant from modern air war and remarking how powerfully the danger of sudden death reminds the thoughtful of eternity and its transcendant importance over the trivialities of time, she reminds herself that most of us, in London or elsewhere, will go on living somehow, and while standing prepared for quick entrance into the next life, it is the part of Christian valor and earnest citizenship to plan and propel future society into nobler channels.

Miss Ward says: "The tragedy is on the natural as well as the supernatural plane, and although it is ultimately men's sins—avarice, selfishness, cruelty, and the rest—which lie at the root of the social evils which in their turn lie at the root of the war, we have to use our energies not only to make our own lives better, but also in the material plane, to see that some of the social evils are remedied. Wars can be occasions for necessary reform. Their violence and misery are reminders of the extent to which violence and misery have been allowed to flourish in society. And people are sufficiently shaken out of old thoughts and ways of living to accept changes which at other times they would strongly resist."

In a word, she sees some hope that, with society being completely reshuffled, the 10-dollar-a-week fathers of families in England may draw a better hand and the captains of industry may be induced to take a cut in their winnings. But no such result is guaranteed. It will require a "positive effort," deliberate, intelligent planning and pressure, to snatch from the "chaos of a thousand uncoordinated changes" a more equitable system of distributing the proceeds of English economy.

PUTTING LIFE INTO DEAD WEIGHT.—Next Miss Ward asks: "Do we Catholics as a body pull our weight? At a time when more and more people are attracted by Catholic social philosophy do we know what it is all about?" Unless English Catholics are leagues ahead of their United States brethren the answer is: "No."

The article continues: "We have to learn, propagate, and when we can, put into action our principles. And first of all we must know them."

With laudable imagination, Miss Ward proposes the blackouts as a special opportunity. She almost pictures a group of Catholic laity huddled in an air raid shelter digging into and turning over in conversation the gospel of Leo XIII, Pius XI, and the Catholic Social Guild of England.

Speaking of "pulling our own weight" should cause us to thump our American Catholic breasts. How can we excuse ourselves by mumbling about "a minority" when our percentage of the total population is almost four times that of England's two million?

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NO TIME LIKE NOW.—Please God we won't need the inducement of blackouts to turn our minds to the social leadership of our great Popes.

In spite of the courage evinced by such a proposal, study of the encyclicals and their commentaries through the long hours of a night air raid leaves much to be desired. We still have quiet, and time, and comfortable halls or homes above ground. Yet the special reasons for social study at this time apply to us in America, North and South, almost as much as to the one or two bodies of Catholics still free to study and apply them in Europe. Our economic scheme of things was shaky enough before the war. Crazy competition had yielded to domination by a comparative few; their rule didn't work, and in the absence of an aroused and understanding people to build self-governing economic groups government was left alone to shoulder all the burdens of caring for the destitute and installing a new order, which even those who needed it most were unprepared mentally and morally to appreciate and adapt. Even supposing the noblest intentions, how can government limit itself to "directing, watching, stimulating, and restraining" subsidiary, self-ruling, organizations of industry, as Pope Pius teaches, when people in general are seemingly too ignorant, or too lazy, or too selfish, to attempt formation of these autonomous groups?

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ADDED INCENTIVES.—Now, in the midst of feverish defense mentality and defense activity, there is admittedly a necessity for unity. Whether it can come through suppression of the free voice of labor and domination by a few industrialists, as some think, is very doubtful. While the higher degree of patriotism expected of wage-earners is evidenced by the very supposition that they will yield much more than capital will concede—basic rights, like collective bargaining, assured profits, which are not after all innate rights, yet, there is little likelihood that all will go smoothly if hundreds of thousands of men with new-found freedom are asked to yield it in the interests of national values which, being taken for granted and only partially shared by them in the past, have not the same practical, immediate appeal. To them "having something to say about our wages and our job" looms larger than "freedom of the press, of speech, of religion." They never had much to say on the platform or in the newspaper; many of them have no religion: and America in general has not been noticeably worked up about the prospect of closed churches.

We need a new bond of unity and a comprehensive plan for harnessing all our man power—willingly—to the productive and distributing plant. If we Americans don't care to accomplish this by a choice of tyrannies there is only the papal plan to fall back upon.

As time passes, our debt for war materials and relief grows, and our war-employed are thrown back on the labor market, the decision will have to be made. Shall we Catholics pull our own weight? Not if we don't even grab an oar and find out which way to row.

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GROUND FOR HOPE.—Not that we are in a state of utter stagnation. All over the country, priests and lay groups are trying in a dozen ways to bring the papal teaching to bear on our social thinking and acting. There is no complete record of what they are doing, though we hope to compile such a catalogue, or approximate it, this year.

Last month schools for workers opened in about a dozen cities. They show great variety in size, program, and effectiveness. Their purpose is absolutely sound—though it will be a long time in realization—to help build a solid, strong, sane union movement and to fit Catholics for their share in leading it.

American Education Week Program: For Use in Catholic Schools

THE following is a digest of a study club outline prepared by the N. C. W. C. Department of Education especially for American Education Week, November 10-16, 1940—the twentieth annual observance of this event.

The outline comprises six parts: as set forth in the paragraphs following.

Each topic may be divided into more definite questions for discussion, the nature of which will depend, of course, on the grade or age-level of the group that is using the outline.

I. The Catholic School and National Defense

1. *Love of Country.*—Why does religious education prepare one for a full and complete citizenship? Explain how the teaching of the Church in regard to educational rights and duties is in harmony with our traditional democratic principles.

2. *Love of Our Neighbors.*—What contribution does Catholic education make to American life? Show how Catholics cooperate in all worthy community activities.

3. *Sacrifices for Catholic Education.*—Discuss the religious teacher's profound contribution to the cause of Catholic education. Why have the laity given the fullest measure of support to the establishment and maintenance of the Catholic school system?

II. The Christian Home and National Defense

1. *The Home: Foundation of the Nation.*—Why is the home so fundamental in the life of a nation? How can we build strong and vital families?

2. *The Family: School of Social Virtues.*—What advantages has the home as a training school for children? Discuss the question of child discipline in the home.

3. *Destroying America Through Its Homes.*—Show how family limitation is destroying America. Show how divorce is undermining the nation.

III. National Defense and the Parish

1. *God and Democracy.*—Show that Democracy cannot exist apart from a recognition of the dignity of man, which is in turn dependent on recognition of the fact that all men are sons of God the Father and brothers of God the Son, redeemed by His Blood.

2. *Patriotism and Religion.*—Explain why love of country is a Christian teaching, that we love our neighbors best when we love God most.

3. *The Parish: Promoter of True Americanism.*—Prove that the parish, as the chief source of the Catholic's religious instruction—pulpit, school, catechetics—provides the Catholic community with the necessary groundwork of true Americanism, by inculcating love of neighbor through love of God.

IV. Youth and the National Defense

1. *Spiritual Preparedness.*—Discuss religion as the foundation of character education. Explain how Catholic colleges and schools foster vocations.

2. *Intellectual Preparedness.*—What is the value of a liberal education? Why should I go to a Catholic college?

3. *Physical Preparedness.*—Physical preparedness is essential for all activities in industry, agriculture, and commerce, and indispensable for national defense. Explain. Describe the recreation program of any Catholic youth organization.

V. National Defense Through Social Justice

1. *The Living Wage for Everybody.*—Why should fathers of families get a living for their family? How does that help the defense of America?

2. *Steady Employment.*—How can employers' organizations and labor unions and farmers' organizations, with governmental help, jointly end unemployment? How would steady employment help the defense of America?

3. *Social Security.*—How does unemployment insurance, old age insurance, etc., help national defense? What about sickness insurance?

VI. National Defense in the Interests of the Ideals for Peace

1. *Means of Preventing Our Entrance Into War.*—Does preparation for defense imply an un-Christian isolation? How is prayer a spiritual defense and force for peace? How defend ourselves against infection by the Nazi or Communist philosophy?

2. *Steps to Bring About Peace.*—Discuss the following conditions for peace laid down by Pope Pius XII and how the United States can help in their enforcement: The observance of principles of justice and charity by statesmen and peoples; the right to life and independence of all nations; the fulfillment of needs and just demands of peoples.

3. *Plans for American Entrance Into World Organization.*—How did America fail after the last war to help bring about justice in international affairs? How does Pius XII make international organization a condition of peace and what should be the relation of the United States? What relation has the doctrine of the brotherhood of man and the Fatherhood of God to international organization?

Copies of the complete program, which contains numerous bibliographical references, may be secured by writing to the Department of Education, National Catholic Welfare Conference, 1312 Massachusetts Avenue, N. W., Washington, D. C.

"Double, double toil and trouble; "Fire burn and cauldron bubble"

Contributed by the N. C. W. C. Bureau of Immigration

UNCLE SAM GETS INQUISITIVE.—The Registration Division reports that a more than satisfactory number of non-citizens have already registered and been fingerprinted under the Alien Registration Act—the final date line being December 26. If it has accomplished nothing else, and of course its principal object is to uncover subversive activities, the enactment of this law has caused a lot of people who never even thought about it before to give heed to their exact status in this country and to bring home to many a realization of the value of American citizenship. The inquiries come in thick and fast and a good many have as their principal burden, "Will you tell me how I may become a citizen?"

The requirement to register has, as a matter of fact, resulted in many inquiries involving exact definitions of citizenship. A young man telephones to say that he was brought here as a child and that his father became a citizen during his minority but while he was attending a seminary in Canada, where he remained for several years without returning to the United States. When he finally came back, he was over 21. Is he a citizen? The Bureau thinks he is since his domicile was here when his father was naturalized, but suggests that he register anyway, as anyone in doubt as to his status is advised to do. Another inquiry concerns a child born abroad of one American citizen parent, who is now here in the United States, having arrived before the age of 13. The Act of 1934 provides that such a child becomes a citizen under certain conditions upon reaching the age of 18. Should this child register? Yes, even though a potential citizen and recognized as such by this Government. And so on, *ad infinitum.*

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IN-AND-OUTERS.—Even more concerned are inquirers who fear that registration may involve them in serious difficulties. "I was obliged to join the National Socialist Party when I was in Germany," writes one, "although I did not approve of its doctrines. I even continued to pay dues to it after my arrival here until I got all my family safely out of Germany when I dropped my membership. I had to give this information when I registered. Will this get me into trouble?" Probably not, as so far the Nazis have not been defined as advocating the overthrow of this government by force.

"My wife and I and my two children came across without inspection from Canada in 1927," writes another; "we were apprehended and deported and came back again in 1928. I have always supported my family. My children are going to school and we have a good reputation in the community in which we live. What is to become of us now when we tell the real facts when we register?" "As things stand at present," says the Bureau, "you will all have to go out and come in legally."

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THIS IS NOTHING TO BE FUNNY ABOUT.—The long awaited new Nationality Code has at last become a law. It was signed by the President on October 14, 1940, after being under consideration for the last five years. The object of codifying the widely scattered and much tinkered-with nationality laws was of course to bring them together into a nice, neat, compact whole, which would shed gladness and light on the whole complex problem. After being amended and re-amended, however, it would appear that the Code will need quite a little interpreting and amplifying before anyone can state some of its provisions with any cast-iron certainty. An emergency appeal by the Bureau to the State Department two days after the Act was signed for a little light on one immediate problem before the Bureau brought forth a groan and the suggestion that the problem be placed in cold storage temporarily until the Department itself had arrived at a conclusion.

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NEITHER IS THIS!—It isn't just the volume of mail that is back-breaking these days—it's the involved problems that the letters present. Almost every inquiry necessitates careful checking in view of constantly changing world conditions.

"So and so," says the Bureau, to the State Department, "applied for a visa in Vienna on September 20, 1938, subsequently escaped across the border to Belgium and had his visa application transferred to Antwerp. Then when the Germans came he got across into France and is now in such and such an internment camp in unoccupied territory. We have been asked to get his application transferred to Marseilles."

"Well," says the Department, "we cannot get in direct touch with the Consul in Antwerp, but since he originally registered in Vienna we will cable that Consulate at your expense to ask for the registration number and when we receive it we will cable it to Marseilles, but you had better have the relatives send fresh guarantees of support because it won't be possible to have the old ones transferred from Antwerp."

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THE LONG ROAD HOME.—"So what do we do to get our niece here from Lithuania?" inquire an aunt and uncle from Detroit. "She has all her documents, her name has been reached on the waiting list, we have prepaid her ticket with the Cunard Line, but she does not come."

"Sorry," says the Bureau, "but there is no more an American Consulate in Kaunas, Lithuania, where your niece's application was pending. The Russians have come, and although the U. S. A. doesn't recognize the annexation of Lithuania, it is nevertheless now Soviet-occupied territory. Your niece's application has been forwarded to the American Consulate in Moscow which is where she must apply for her visa. But first she must get an exit permit from the Soviet authorities. Maybe she will get it, but more likely she won't. If she does and if she then is granted a visa by the American Consul in Moscow we would suggest that you arrange for her transportation across Siberia via Japan and the Pacific. Better forget about the Cunard Line. There's a war on in Europe!"

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OUR HONORABLE EXCELLENCIES.—It seems a bit incongruous, even to the N. C. W. C. Bureau of Immigration, which is accustomed to odd goings-on, to receive a letter from its correspondent in Roumania which has, since the letter was written, come under Mr. Hitler's "protection," complaining bitterly about the charges against an estate recently left by a naturalized American in this country to a relative in Roumania. Settling estates is definitely *not* one of the Bureau's functions, but it has long since given up trying to convince its Roumanian correspondent to this effect. "Very well," says he, "so who will do it? I am *obliged* to have recourse to your honorable excellencies who

(*Turn to page* 27)

Interests of Our Catholic Youth

A Contribution of the N.C.W.C. Youth Bureau

DIOCESAN SCOUT CHAPLAINS MEETING.—The Seventh Annual Meeting of Diocesan Scout Chaplains will take place in New Orleans on December 11 and 12. The usual careful planning and skillful programming of the Catholic Scout headquarters group guarantees an interesting and worth-while program for the Chaplains.

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DIOCESAN YOUTH CONFERENCES.—One of the sure indexes of the coming of age of Catholic youth groups is the holding of youth conferences or congresses in which, by study and discussion, a serious attempt is made by youth to apply to specific daily problems the general moral principles upheld by the Church. Last month three such conferences were held in the Middle West.

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CHICAGO ARCHDIOCESAN MEETING.—At Chicago's Palmer House and Auditorium Theatre, on October 4, 5, and 6, the First Catholic Youth Congress of the Archdiocese of Chicago met under the kindly guidance of its Bishop-Founder, the Most Reverend Bernard J. Sheil, Auxiliary Bishop of Chicago. Besides addressing the young conferees at the closing session, Archbishop Stritch showed his special interest by sending them a letter in which he said:

"It seems to me that our plan must include the education of our youth in the teachings of the great social encyclicals of the Popes. This does not mean that we shall permit our youth apostolate to take on political action or merely economic action. As the Popes have said time and time again, the Church does not engage in partisan politics or enter, what we call, the political camp. We teach Christian doctrine in all its applications and we expect our youth in their social attitudes to reflect Christian teachings and ideals. Except when the interests of religion are jeopardized we scrupulously keep out of all political action. Let the youths apply for themselves as individuals their Christian social principles to the problems which confront them in society and understand that the Church has no mandate in the purely social, political or economic.

"There is a Christian code of morality and a Christian dogma and these are the constants which our youth must conserve in all their varying social experiences. In our plan we must make provision for defensive activities, that is, we must have our youth try manfully to remove in their social environment occasions of sin. Public morality after the Christian norm must be an objective. Then there must be the effort of youths always to make more intensive their participation in the supernatural life of the Church. Unless we live in Christ supernaturally we shall never be His true apostles."

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HARTFORD DIOCESAN YOUTH LEADERS' MEETING.—The Third Annual Leaders' Conference developed under the auspices of the Hartford CYO, was held at Saint Joseph's College on October 19. Young people, providing the leadership for the various youth groups in the Hartford diocese, attended the sessions. Following the *Missa Recitata* a general meeting designed to outline the general purposes of the Conference was held.

The Reverend Vincent Mooney, C.S.C., director of the Youth Bureau, spoke at the close of the first general session, interpreting the National Catholic Youth Council. In the afternoon, a meeting of the Diocesan Leaders' Council was held, after which the delegates in four round-table discussions considered the following topics: "What Can Youth Learn from the Saints?" "Has Youth a Future?" "The Two Student Federations—the National Federation of Catholic College Students and the Newman Club Federation," "Does Christianity Pay?" The sessions closed with a general meeting which was addressed by Mr. Frank Sheed.

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KANSAS CITY MEETING.—On the beautiful Rockhurst College grounds in Kansas City on October 19 and 20, the First Annual Congress of the Catholic Youth Council of the Diocese of Kansas City was held. Under the dynamic and tireless leadership of Bishop Edwin V. O'Hara, his Catholic Youth Council has developed quickly and soundly. At the *Missa Recitata* on Sunday, some four thousand youths received Holy Communion. To symbolize the intimate association of the youth apostolate with the Bishop, at the Offertory of the Mass, the newly elected diocesan officers of the C.Y.C. carried to the altar the gifts of wine, water, and hosts, and the collection. A colorful ceremony, the creation of a Knight of the Holy Sepulcher, preceded the Mass, and was used by Bishop Kelley of Tulsa-Oklahoma City, in his sermon, to inspire the youth to revive the glorious Catholic traditions of devotion to the Church that obtained "when knighthood was in flower." The Reverend Paul Tanner, assistant director of the N. C. W. C. Youth Bureau, participated in the sessions.

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SAINT PAUL ARCHDIOCESAN HANDBOOK.—The Office of the Archdiocesan Youth Council of Saint Paul (251 Summit Avenue, Saint Paul, Minnesota) recently published a *Handbook for Catholic Youth Leaders.* It is an up-to-date diocesan youth leaders' manual which is centered around the Catholic Youth Council, conceived as the federation of all the approved Catholic youth groups within the Archdiocese.

In developing the Archdiocesan Youth Council, Saint Paul has followed the recommendations of the Episcopal Committee on Youth (see "Catholic Action," August, 1940, page 5). The handbook contains the text of the Constitution of the Archdiocesan Youth Council as well as a very instructive and inspiring outline of the activities of the various commissions of the Council: Commission for the Promotion of Personal Sanctification (Study of Religion, Religious Worship, Spiritual Exercises); Commission for the promotion of Catholic Truth (Confraternity of Christian Doctrine; Apostolate to non-Catholics; Radio Programs; Catholic Literature; Non-Catholic Youth Movements); Commission for the promotion of Christian Charity and Service; Commission for Cultural Activities; Commission for Social Activities; Commission for Hobbies and Hobby Clubs; Commission on Career Guidance; Commission on Athletic Activities; Commission on Civic Life and Citizenship; Commission on the 4-H Clubs. For every commission, references regarding bibliography, information centers, papal pronouncements, etc., offer very helpful indications for further study.

In addition, the handbook gives detailed information about the National Federation of Catholic College Students (general interpretations, constitution and by-laws), the Catholic Students' Mission Crusade, Suggestions for Discussion Clubs, etc.

The Confraternity of Christian Doctrine

"Cooperating in the Ministry of the Priesthood"
"Where Real Cooperation Has Been Given"
"From the Diocese to the Nation"

COOPERATING IN THE MINISTRY OF THE PRIESTHOOD.—"Look about at those who are ignorant of the principles of Christian Doctrine and trace their lives, *even in the narrow limits of your own surroundings . . .* very many of you, and of your friends, can do something in your own sphere—for example in your own parish—and accomplish a great deal of good," said the Apostolic Delegate in addressing the Sixth National Congress of the Confraternity of Christian Doctrine in Los Angeles on October 14.

"Every parish priest and his assistants, every group of sisters who teach in the parochial schools, the laity—young or old, men or women—and all who may have already experienced or at least appreciate how rich and abundant is the harvest of the love of neighbor reaped through cooperating in the ministry of the priesthood are earnestly exhorted to examine the tremendous problem habitually present in their own sphere."

Continuing, Archbishop Cicognani said: "A greater and a better development is insured if there is avoided the slightest danger of a scattering of energies, or the causing of divergencies of viewpoint, and if the work goes on under the experienced care and inspiration of the pastors of souls."

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HOPE OF THE HOLY FATHER.—His Excellency declared, "Our Holy Father Pius XII, in his Encyclical *Sertum Laetitiae* addressed to the Hierarchy of the United States of America (November 1, 1939), referring to the beneficent Catholic associations of the entire nation, singles out three 'which have won for themselves laurels of unfading glory'—Catholic Action, the Marian Congregation, the Confraternity of Christian Doctrine. 'Their fruits,' he says, 'are the cause of joy and they bear the promise of still more joyful harvests in the future.'"

"May the words and hopes of Our Holy Father each day be more increasingly and more completely fulfilled. . . . Devotedly, therefore, and to the utmost of your ability, cooperate with the Confraternity of Christian Doctrine."

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"WHERE REAL COOPERATION HAS BEEN GIVEN TO THE WORK."—In a letter dated November 26, 1936, the chairman of the Episcopal Committee on the Confraternity of Christian Doctrine was addressed as follows:

> "Your Excellency:
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> "The Bishop has requested me to report to you that he has appointed me director of the Confraternity of Christian Doctrine for our diocese.
>
> "We have had about 4,500 children in the religious vacation school the past summer and are now beginning a 16 weeks' course in *methods* for about 200 public school teachers.
>
> "I should deeply appreciate any information or material Your Excellency could have directed to me that will aid in the establishment and development of the Confraternity in the diocese."

In April, 1937, the Confraternity was canonically erected in the diocese in question. Priest visitors were appointed in 10 districts to contact personally the pastors in their respective areas on all Confraternity matters. A study of the results of experiences in other dioceses was made from Confraternity literature and one activity was developed at a time. The records of 1937 evidence wise foresight, practical planning and loyal cooperation. Throughout the diocese 71 religious vacation schools staffed by 503 trained teachers enrolled 12,050 pupils.

Each of the three following years recorded progressive gain and "a still more joyful harvest" is reported in 1940: Religious vacation schools 110; teachers 587, with an accredited reserve corps of more than 700 who teach in the school year religion classes; pupils 18,355 from seven racial groups; and local public school buildings used in nine of the 10 districts of the diocese.

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A CREDIT COURSE IN RELIGION ON RELEASE TIME.—In three cities religious and certified lay catechists holding state teacher's certificates are giving religious instruction to Catholic public high school students on release time during the school year. To date approximately 2,400 are enrolled in these classes. In addition 210 religious discussion clubs show a total membership of 2,165 high school students, while 8,181 men and women participate actively in 791 clubs—a total of 1,001 discussion clubs!

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A DIOCESAN DIRECTOR BECOMES DIRECTOR OF THE NATIONAL CENTER OF THE CONFRATERNITY.—The Apostolic Delegate's exhortation "to examine the tremendous problem habitually present in your own sphere" received effective response from the Confraternity director who wrote the foregoing letter. He has now been called to "larger and more elaborate undertakings." The Bishop of Providence acceded to the request of The Most Rev. Edwin V. O'Hara, Bishop of Kansas City, Chairman of the Episcopal Committee of the Confraternity of Christian Doctrine, with the result that the Rev. Cornelius B. Collins has become director of the National Center of the Confraternity, a bureau of the National Catholic Welfare Conference.

Father Collins comes to the National Center equipped scholastically and by practical experience for the work to which he has been called. After receiving Superior First Class License from the Provincial Normal College at Truro, Nova Scotia, Cornelius B. Collins entered the St. Paul Seminary, St. Paul, Minn., and later the American College at Louvain, Belgium.

Ordained in 1922, Father Collins became dean of Religion and Latin at La Salle Academy and assistant pastor at St. John's Church, Providence. Receiving the degree of Doctor of Law in 1931, he was made president of St. Paul's College, Winnipeg, where he effected affiliation of the College with the University of Manitoba, had scholastic philosophy introduced as a credit course and formed the first Newman Club at the University. Father Collins has been chairman of Teacher Preparation for the National Center since 1938.

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NEW DIRECTOR OF CONFRATERNITY NATIONAL HEADQUARTERS CHURCH.—Rev. Dr. Joseph B. Collins, S.S., Instructor in Catechetics and Moral Theology at the Catholic University of America, was a fellow student with Dr. Collins at the St. Paul Seminary. Again they become associates. Dr. Joseph Collins succeeds the Very Rev. James W. O'Brien as director of the Unit of the Confraternity of Christian Doctrine canonically established at the National Shrine of the Immaculate Conception, Washington, D. C.

Dr. O'Brien, who has returned to the Archdiocese of Cincinnati as rector of Mt. St. Mary's Seminary of the West, continues to serve the National Center as censor.

We Catholics and Our Country—(*Continued on from page* 21)

inalienable rights, we are in principle approving the persecution of the kulaks, the bourgeoisie, and the Christians in Russia, and the persecutions of Jews and Christians in Germany.

Saint Thomas Aquinas included his treatise on "Patriotism" under the general head of "Piety." Love of neighbor is a divine command; and love of country is but an extension of love of neighbor.

A Suggestion to Catholic Organizations

The good Catholic, well instructed in these teachings of the Church, is the good citizen. The citizen who does not understand or accept these teachings of the Church may wave his flag with the rest, but, unless he is supported by these principles, he may falter in his hour of trial.

The Catholic organization that would best serve its country today would therefore devote a good part of its time to the examination and promulgation of this matter in study clubs, discussion clubs, forums, newspaper and magazine articles, radio programs, platform lectures, etc.

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HOW TO USE THE N. C. W. C. STUDY CLUB OUTLINES

1. *The Reading Club:* A leader reads the material, and questions are interjected by group at any point of interest. Requires preparation, patience and ingenuity of the leader.

2. *The Study Club:* The study club is not a group to listen to lectures. It is for informal discussion. It is small—10 or 12 to 20 or so—so as to permit general discussion.

There is a discussion leader.

Meetings are once a week or once every two weeks or once a month.

Every member should have at least the text and the outline.

The discussion, as a rule, follows the outline point by point.

The section of the text to be discussed should be read before the meeting by each member.

Use questions at the end of the meeting to recapitulate.

Reports or papers called for by the outline should be brief.

Report the things learned back to parent organization.

NOTE: *Write the N. C. W. C. Study Club Committee for further suggestions as to how this and other outlines in the* 1940-41 *study club series may be used for larger groups and organizational meetings.*

N. C. C. W. Convention Resolutions

(*Continued from page* 15)

that Catholic literature, including the diocesan newspaper and Catholic magazines, enter regularly in all Catholic homes.

SYMPATHY WITH CATHOLIC WOMEN OF EUROPE

The Catholic women of the European nations involved in war, have been valiant, self-sacrificing and resourceful in service, both spiritual and physical.

We, the Catholic women of the United States, hereby pay tribute to these, our afflicted sisters in the Faith, offer unbounded admiration and heartfelt sympathy and do pledge ourselves to unite with them in incessant prayer and penance for the establishment of a world peace rooted in justice and charity, that the peace of Christ may reign in His Kingdom.

NATIONAL CATHOLIC SCHOOL OF SOCIAL SERVICE

Catholic trained professional social workers occupy a front line position of defense of the Christian foundations which constitute the stability and security of all social order. Hence, as loyal Catholics and loyal citizens of our beloved Republic, the United States of America, the N. C. C. W. will rededicate itself, in this perilous hour, to the continued maintenance of our National Catholic School of Social Service.

We solemnly pledge ourselves, even at the cost of personal sacrifice, to collaborate in the plan proposed to provide the National Catholic School of Social Service with an assured annual income, adequate for its maintenance and development.

N. C. W. C. Immigration Notes

(*Continued from page* 24)

will surely see that *some one* must agree to cooperate with me in this so important matter." So the inquiries concerning estates continue to arrive from Roumania and the Bureau conscientiously refers them to the local Roumanian Consul and its own diocesan correspondents for such aid as can be given.

POSTSCRIPT.—"Do I have to register under the draft," wrote an alien client of the Bureau on October 16; "I am only here as a visitor." "You bet your life you do," replied the Bureau, "and better step on it."

Miss Regan's Report to N. C. C. W. Convention

(*Continued from page* 14)

women's organizations in South America; representation at secular and Catholic meetings of importance; provision of information on federal and state legislation affecting the interests of Catholic women in particular and the Catholic Church in general.

While the National Catholic School of Social Service, major project of the National Council, showed an encouraging growth in the student body, Miss Regan stressed the needs of the school, emphasizing financial contributions and scholarships. She said the school during the past year enjoyed its largest enrollment to date—89, of whom 67 are full-time and the remainder part-time or special. The report said 12 students of the Catholic University attend the Social Service School for special courses and, in turn, nine of the school's students take courses at the Catholic University. Provisions for seven full-time scholarships and 12 tuition or part-time scholarships have been made. She said each Diocesan Council is being asked to pledge annual contributions ranging from $100 to $500 for the maintenance of the school.

The National Council Of Catholic Men

A Unified Laymen's Program of Prayer: Study: Action Under the Supervision of the Bishops

The First U. S. Archdiocesan Program of Catholic Action

Describing Catholic Action in 1937, His Holiness, Pope Pius XI, said it was germinating and growing, "just as the seed which lies hid in the earth in apparent repose is really preparing a new and vigorous plant."

That was addressed to the Bishops of Mexico but it certainly was an apt description of Catholic Action in the United States as well. At that time the JOC in Belgium and France was 16 years old and represented the highest development of Catholic Action. The Grail in Holland and the Legion of Mary in Ireland also had grown rapidly and vigorously and must have been a joy to the Holy Father who had said that Catholic Action was "the apple of his eye" and described it as indispensable, legitimate, and necessary.

At the present time the blight of Nazism is on the most promising Catholic Action societies abroad and there can be no foretelling their future. Perhaps in the United States, where freedom of conscience is unrestricted, will come its greatest growth. Appreciation of the freedom of action with which we in this country are blessed and understanding of the dangers that beset our freedom should give great impetus to the movement. We are late in starting, but as one writer has said: "There is an immeasurable distance between late and too late," and we are not yet in the latter circumstance.

No one could give greater encouragement to Catholic Action than has the Most Rev. John J. Mitty, Archbishop of San Francisco, and it is not surprising therefore that a notable development of the apostolate is taking place in San Francisco.

It was on the Feast of the Epiphany, 1938, that Archbishop Mitty first appealed to the laymen of San Francisco to take part in Catholic Action, and, shortly thereafter, the organization of the Catholic Men of the Archdiocese of San Francisco was inaugurated. His Excellency has given the men every aid in the meantime, the latest being the occasion of the second annual convention of the leaders of the Catholic Men held in San Francisco on October 4. After tracing the rise of Catholic Action as a development of the Mystical Body of Christ, His Excellency said: "That is the challenge which Pope Pius XII flings at you today, to ask you to become active, willing, praying, sacrificing members of this Mystical Body of Christ. . . . You can be the instruments of Christ for the deepening of the spiritual life of ourselves, of our families, of our friends, of our companions, of our associates. We can be the leaven that will lift the entire mass. It is to this that Holy Mother the Church consecrates you today, to your share of the priestly work of Christ, of giving honor and glory to God in spreading the Kingdom of God upon earth in sanctifying and saving souls."

More than 700 representatives of Catholic Action Councils throughout the Archdiocese were present to hear the Archbishop and to adopt a program of action for the coming year. The organization is made up of 14 district councils, each having a spiritual director and officers, and the basic unit is the parish council. The supreme aim is that set for Catholic Action everywhere, to restore all things in Christ, and the first point in the 1940-41 program is to complete organization work throughout the Archdiocese. At the same time a program of prayer, study and action will be developed. The aim is to increase devotion to Our Lord in the Most Blessed Sacrament by increasing attendance at the Holy Hour; to restore the purity of family life by encouraging practices of common prayer in the home, blessing of homes, saying grace before and after meals, and attendance of children at the parish schools; thirdly, to increase attendance at and appreciation for the Mass, including a more widespread use of the missal and development of groups using the Missa Recitata.

In addition to Organization, there are departments of Education, Social Action and Information. The task of the educational division this year will be to establish a School of Catholic Action, to initiate a conference of Catholic teachers to discuss Catholic Action in the schools and to cooperate in a course of Catholic Action which will be taken by the deacons in St. Patrick's Seminary Friday afternoons during the spring semester. The information division is to enlist capable speakers into a Speakers Bureau to serve all units of the organization. It also will arrange for three radio programs during the year, will distribute pamphlets on Catholic Action, and will inaugurate a Catholic Action Library. On the Feast of Christ the King, a Catholic Action Day will be held. A pilgrimage to the grave of Father Junipero Serra also will be considered.

In submitting the program for 1940-41, James L. Hagerty, executive secretary of the organization, said: "It is one that challenges the abilities and courage of far more able men than are here to face up to the task and we should undoubtedly quail had we not the command of our Holy Father to inspire us. With such strength and with the confidence and direction of our own Archbishop, and the inspiration and cooperation of our priests, we loyally and obediently undertake this work, trusting that in the power of the Holy Spirit, made manifest in the Savior of the world, we shall not wholly fail."

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Mr. Basil Phelan has recently been appointed field secretary of the archdiocesan organization, which has headquarters at 995 Market Street, San Francisco. A 69-page handbook of the organization, "Catholic Action—The Church in Action," may be obtained from this address for 25 cents. Mr. Sylvester Adriano is president of the Catholic Men, and acted as chairman of the October 4 meeting.

Christian Cards For Christmas

The Detroit Council of Catholic Organizations last year began a campaign to bring about a more common use during the Christmas season of greeting cards which give evidence of the Feast of Christmas. It is entirely reasonable that Christians in sending greetings to friends on the anniversary of the birth of Christ should refer to that commemoration. And yet the vast majority of our greeting cards do not do so. The good will and spirit of charity which are products of the coming of Christ, and which are evident in the Christmas season today, are no longer associated with their source. This situation is of a piece with that described by Very Rev. Robert I. Gannon, S. J., recently on the radio: "Only fundamental values are stored up in the attic of forgotten things," he said in effect, adding: "The less important secondary values which depend on these fundamentals are often still in favor, though, like Mahomet's coffin, they are floating now on air."

Father Gannon was speaking of democratic principles and the nobility of human nature being preserved, whereas the truths of the first page of the Catechism, on which they depend, were brushed aside as superstition. So, too, in the Christmas season, expressions of good will and acts of charity remain, but they are not apparently based on faith in the Redeemer whose teachings first placed a value upon them.

So the movement for the use of Christian greeting cards at Christmas is part of the larger apostolic crusade to which laymen have been called by the leaders of the Church. For many Catholics, cooperation in this work may be the first step that will lead to active participation in the full movement of Catholic Action. It is a work in which many individuals and organizations throughout the United States took an active part last year. It is deserving of the interest and cooperation of all lay organization leaders and should have an even wider influence this year. There are many ways in which lay leaders can help. Chief among them are recommendations that announcements be made at organization meetings and in all suitable publications, that pastors be asked to give it their backing, and finally that there be discussion of the subject at organization meetings.

First Friday Clubs Extend Rapidly in Eastern United States

Catholic Laymen's First Friday Clubs, which originated in New York City, are growing rapidly through the eastern section of the United States and are holding on each First Friday enthusiastic luncheon meetings. This movement had its beginning through a group of laymen retreatants who made annual retreats at Loyola House, Morristown, N. J. Because of the enthusiasm manifested by this group of Catholic men for the retreat movement generally, and because all of them were business men from New York City, the Reverend Father Herman I. Storck, S.J., director of Loyola House, suggested to Terence K. Clancy, one of the promoters, that he organize a club where retreatants could assemble on each First Friday and discuss Catholic Action and retreat work jointly.

Commenting on this suggestion to a group of men in the Wall Street section of New York City, who were contemplating the formation of a new club, Mr. Clancy said: "I saw in the suggestion of Father Storck a magnificent idea. It was to me a Communion breakfast on each First Friday where men would go to Communion and then assemble for luncheon to discuss subjects of Catholic interest. It meant, further, that men would get the habit of becoming monthly communicants."

The idea received such tremendous approval that instead of the half a dozen men who attended the first meeting, the attendance grew in such proportions that within a short period of time 50, 60 and 70 men were present. During the winter of 1939-1940 many luncheons had an attendance of 150 men. Five other clubs have been organized within the great New York metropolitan area and are functioning with the same enthusiasm as the parent group which is located in midtown Manhattan.

During the past two years the club has been addressed by such prominent members of the clergy as Rt. Rev. Monsignor J. Francis A. McIntyre, Chancellor of the Archdiocese of New York; Rt. Rev. Monsignor Fulton J. Sheen; Rev. James M. Gillis, of the Paulist Fathers; Rev. Edward Lodge Curran, president, International Catholic Truth Society; Rev. Robert I. Gannon, president, Fordham University; and Rt. Rev. Thomas J. McDonnell, national director of the Society for the Propagation of the Faith; and many others.

The policy of the Club is unique in that there are no dues or bylaws. Anyone may attend the luncheons and bring a friend. The affairs of the Club are managed by a committee of men. Rev. Roger G. Franklin, a member of the staff of Cathedral College, New York City, is the chaplain of the Midtown group. Its headquarters are at the Midston House, 22 East 38th Street, New York City.

The charter members of the Midtown Club are particularly gratified because of the fact that so many men have become monthly communicants, some of whom had not received the Sacraments in years. It is also interesting to find that many non-Catholic men who are prominent in business in New York City attend the luncheons and, by their own testimony, find the talks and discussions stimulating and enlightening.

It is known that there are First Friday Luncheon Clubs in Manhattan—two of them—in The Bronx, in Yonkers, in Jamaica, in Brooklyn, in Hackensack, N. J., and in Washington, D. C. There is reason to believe that similar clubs have been organized in some 17 cities. Many of them, however—like the Washington Club, inaugurated on September 6, 1940—were organized entirely independently of the New York Clubs, and no central clearing house for information concerning them has yet been designated. It is suggested that anyone having knowledge of First Friday Luncheon Clubs in other communities, send word to the National Council of Catholic Men, 1312 Massachusetts Avenue, N. W., Washington, D. C.

Spokane Diocesan Council Holds Annual Meeting

The campaign for clean reading, the Catholic Scout movement and Catholic rural life work were subjects of discussion at the annual convention of the Spokane Diocesan Council of Catholic Men held in the See City on October 8. The convention drew delegations from all parts of the Diocese and was held in conjunction with that of the Women's Council of the Diocese. Sessions were addressed by the Most Rev. Charles D. White, Bishop of Spokane, and Mr. B. B. Horrigan of Basco, Wash., president of the Council, and reports were presented on the progress of the organization's activities.

Congratulations to Mr. John J. Craig

The St. Francis Medal for Catholic Action awarded annually to an outstanding layman by St. Bonaventure College was presented this year to John J. Craig, of Little Rock, Ark., in ceremonies at the college on October 4. The Medalist was honored for his work in many fields of Catholic activity—his contributions to the progress of the Catholic Evidence Guild movement both in Oklahoma and nationally, his promotion of the Laymen's Retreat Movement as secretary of the national organization, his work for the Knights of Columbus and the Confraternity of Christian Doctrine. His numerous personal acquaintances among the lay leaders in these fields undoubtedly will rejoice in the recognition of Mr. Craig's work by St. Bonaventure College and join with us in extending sincere congratulations to him and very best wishes for the continued success of his endeavors in the interest of the Church.

THE CATHOLIC RADIO BUREAU

This Bureau stands ready to advise and assist any Catholic individual or organization in any activity relating to the use of radio: In getting station time for a Catholic program; in planning and conducting such a program; in making effective protest to the broadcasting of offensive material; etc.

We began recently a series of stories descriptive of Catholic radio programs—network and local—that have been on the air-waves for some time and have unique features of interest to other Catholic broadcasters. The history of the "Catholic News and Comment" program is told this month and will be followed by accounts of other well-known broadcasts.

Dramatizing Catholic News for Radio

During the Christmas season, 1936, a group of young people in Springfield, Ill., witnessing the increasing popularity of secular news broadcasts, raised the issue: "Why not a Catholic news broadcast—a Catholic newspaper of the airwaves for listeners in our section?" These youth saw Catholic editors and publishers revealing day by day in newspapers and magazines the true picture of the Church in present-day life. "Could we not," they questioned, "condense their fact findings and reasonings, bring them to the microphone, and let Americans hear them over the radio?"

These questions were presented to Rev. J. J. Haggerty, assistant at the Cathedral of the Immaculate Conception, and at present diocesan director of the CYO. Immediately, he suggested incorporating such a Catholic news program into the Cathedral Vesper Hour, a radio broadcast originating in the Cathedral, and sponsored for some ten years by His Excellency James A. Griffin, Bishop of Springfield.

In due time, with the approval of Bishop Griffin, the idea of these young people became a part of the Vesper Hour. On Sunday evening, January 12, 1937, listeners tuned to Radio Station WCBS heard the following announcement: "We shall now present a new weekly feature of the 'Cathedral Vesper Hour,' a short cut through the field of news and views appearing in the columns of the Catholic Press. Ladies and gentlemen, 'Catholic News and Comment'." With this announcement, four nervous young men and women gathered around the microphone, began an experiment in Catholic newscasting.

First duty of this Springfield group, after prayers for Divine guidance, is to keep pace with the Catholic Press, its news reports, human interest stories and editorials. Consequently, since their radio debut on that Sunday evening nearly four years ago, each week has found them digging through a stack of Catholic newspapers, magazines and other news sources. They are also alert to articles in the daily press, to secular broadcasts, and frequently consult local informants, such as priests and leaders in Catholic institutions and societies. From these sources come a host of clippings and notes to be classified, selected and adapted to a completed broadcast. Occasionally, a whole program is devoted to a single subject, such as the dramatization of the Bishops' statement on "The Church and Social Order."

In preparing the program, the major consideration was "How can we maintain the interest of the average American comfortably seated before his radio?" To accomplish this something more had to be done than the selecting of timely topics. After some experiment, the Springfield group decided on three devices to maintain listener interest. The first is in writing the script. Copy for the radio newscast should be written in a style other than that employed by newspapers, except perhaps that used in writing human interest stories. Words are simpler, more descriptive, more vivid. Sentences are shorter and construction free of all complexity. Also by finding a word, phrase or idea which is common to adjoining articles and by which the articles may be connected, an attempt is made towards continuity. Through this transitional device the listener's interest is transferred from one article to another. The copy-writing as well as the acting is all done by young lay people.

Voice changes for the various explanations and characterizations constitute the second instrument used. For instance, articles describing the heroic sacrifice of a woman or a quotation explaining some woman's viewpoint are spoken by girls while male characters, the Holy Father, bishops, and laymen, are assumed by boys. At a practice session the various speakers are assigned parts for which they are best suited. They go into a separate room where they present the entire program over a public address system, while a critical group "listens in" and prepares to offer suggestions as to pronunciations, inflections, pauses, etc.

Unity is secured by means of a narrator speaking in the program each week, the third device used to maintain listener interest. The narrator inaugurates each broadcast and reads most of the continuity between adjoining articles. His voice is the one which listeners become accustomed to and which they can expect to hear from Sunday to Sunday.

The programs presented by these young people of Springfield are well prepared expositions of Catholic teaching and practice and, from all accounts, are well received. The young people engaged in producing this program are doing their best to follow the admonition to "Go, teach all nations," an admonition to Catholic action by the laity which has been repeated again and again by Christ's Vicar and the Bishops, especially in the last two decades. In addition to making Catholic truths better known, the broadcasts serve to "foster an apostolic mentality," as Rev. S. A. Leven puts it, among the boys and girls taking part in the program and among their friends and acquaintances. Several of their sample scripts are available on loan from the Catholic Radio Bureau.

Msgr. Sheen's Popular Radio Broadcasts Are Being Recorded

We are happy to announce the manufacture of a series of electrically transcribed radio programs modeled after the Catholic Hour and featuring addresses of the Right Rev. Msgr. Fulton J. Sheen. Msgr. Sheen's addresses of January, 1940, the most popular religious broadcasts ever delivered, will form the pattern of the first series.

The new radio programs will be presented, not by the National Council of Catholic Men, but by N. C. C. M. affiliated organizations throughout the United States. Each address is ten minutes in length, which will allow five or twenty minutes for music and announcements arranged by the local society. Suggestions and instructions will be given to each cooperating society. Letters detailing this offer to affiliates have already been put in the mail and it is expected that a large number will have responded in time to sponsor the first program, which is designed to go on the air during Christmas week.

The Catholic Hour is now carried by 106 National Broadcasting Company Red Network stations, distributed over 41 states, the District of Columbia, and Hawaii. This fairly well blankets the country. However, there are a few areas in which the familiar Sunday evening program cannot be heard, or at least cannot be heard well. And even in many of those areas where it can be heard it is frequently not tuned in because of the listener's propensity to dial his local station and ignore nearby stations.

Thus it can be estimated that there is an audience at least equal to that reached by the Catholic Hour (estimated at 17,000,000 one Sunday last winter) to be reached by a comparable transcribed program offered in communities not now having a Catholic Hour outlet. It is this audience that the new transcribed programs will seek to attract.

FLASH!
K. of C. Council in Utica is First to Accept Radio Offer

A letter has just been received from Joseph J. Foley, Grand Knight of Utica Council No. 189 of the Knights of Columbus, Utica, N. Y., accepting N. C. C. M.'s invitation to local organizations to sponsor a local Catholic broadcast. The first program will go on the air during Christmas week. An outline of the offer made to Catholic societies throughout the country is given on the preceding page.

An Easy Way to Publicize Msgr. Sheen's New Series

Orders are being taken now for postal card announcements of the new series of addresses to be begun in the Catholic Hour on December 15 by Right Rev. Msgr. Fulton J. Sheen. The cards may be secured without charge from the N. C. C. M. office by anyone who is willing to stamp and address them to friends and others in his community. The announcements are unique and unusually effective publicity for a radio broadcast and we wish to ask all friends of the Catholic Hour to write in for a number of them.

It is well known that Msgr. Sheen's Catholic Hour addresses are popular and influential. According to N. C. C. M. records, 313,000 listeners were heard from during his 12-week series last year, and to read even a few of the letters was to be convinced of the program's influence for good. Sending out some of the postal card announcements will help to increase its popularity and influence. Very few of the new Catholic Hour followers became acquainted with the program by chance. With 1,000 different radio programs available to each community each week, the only new programs listened to are the ones that are specifically recommended.

To officers of affiliated organizations, we suggest that they request a number of the cards—50 or 100 or more—with the purpose in mind of distributing a few at organization meetings to each member who will promise to send them out.

We also ask that announcements of the program be made through every other suitable medium and on every suitable occasion. Tell your friends about them and announce them from the pulpit, in parish bulletins, in Catholic and secular papers, in letters to the editor, and at Catholic meetings and functions.

THE CATHOLIC EVIDENCE BUREAU

This Bureau stands ready to advise and assist any Catholic individual or organization in any activity relating to lay evidence work: In organizing a Catholic Evidence Guild, a unit of the Narberth Information Society, etc.; in recommending or supplying suitable literature for non-Catholic inquirers; etc.

The Hays, Kansas Guild Reports

One very interesting and useful thing that the Catholic Evidence Guild of Hays, Kans., has been doing during its four years of active street speaking is the compilation of the written questions received each year. The Guild has followed the practice of recording the program of each meeting and the questions received. A comparison of the questions asked during 1940 with those of previous years shows that many of the old stock questions and objections to Catholic teaching and practice have disappeared in those towns in which the Guild has held meetings for four consecutive years. Mr. H. J. Tholen, who heads the Guild and "chairs" most of the pitches, reports that for the most part the questions showed a better knowledge of the Church and indicated a sincere desire for Catholic information.

The last series of meetings of the season was held at Morland, Kans., the week of August 26 to 30, and was marked by an unprecedently large attendance and by the participation in the August 27 meeting of the Bishop of Concordia, the Most Rev. Frank A. Thill. The crowds at these pitches were estimated at 500 persons, the largest that have been attracted to the Guild's meetings since it was organized. The presence of Bishop Thill and his participation in the meeting was a distinct honor for the Guild. His Excellency spoke following the regular program, which consisted of music and two addresses followed by the answering of written questions by the chairman, Mr. Tholen.

This was, incidentally, the first year that the Guild visited Morland. Mr. Tholen credits the unusual attendance largely to the arrangements made by the Catholic pastor of Morland, Rev. C. J. Muller, and his committee of laymen, who secured the local ball park for the meetings and arranged the publicity, seating, lighting, etc.

Meetings were held in four towns during the season and both clerical and lay speakers were heard. The subjects discussed were: "A Religion That Satisfies," "Marriage," "The Necessity of Religion," "The Catholic Church and Science," "Purgatory," "Religion in Education," "Life in a Monastery," "Salvation of Mankind," "God in Government," and "Is One Church as Good as Another?"

National Evidence Conference to Attract Large Attendance

An unusually large attendance is looked for at the ninth annual convention of the National Catholic Evidence Conference to be held in New York City, November 15-17. Delegates from the Catholic Evidence Guilds of Oklahoma, Washington, D. C., Buffalo, Detroit, Philadelphia, and Baltimore, as well as representatives of other evidence organizations in other cities, have notified the N.C.E.C. of their intention of participating. The meeting is expected to draw heavily also from the student bodies of the Catholic colleges in the New York area, all of whom have been invited to attend the Conference. In addition, Catholic laymen's societies in the New York area are expected to have representatives at the various sessions. It is hoped that from these groups will come new recruits for the Guild movement.

Outdoor street speaking will, as usual, be the chief subject of discussion at the sessions. One of the features that has been announced is a session on "Street Preaching in Action," in which representatives of the organizations in Cincinnati, Buffalo, Baltimore, and Philadelphia will give demonstrations of technique used in their respective cities. Other sessions will be devoted to discussions of Catholic evidence work by radio and through the medium of the press.

The Catholic Evidence Guild of New York will be host to the Conference, which is meeting in New York for the first time since the Conference was organized in 1932. It is estimated that this Guild alone during the past five years has conducted meetings at which 6,000 talks have been given to audiences totalling over 75,000 persons.

Washington Guild Will Sponsor Lecture By F. J. Sheed

Next on its schedule after the close of the outdoor speaking season of the Catholic Evidence Guild of Washington will be promotion of a lecture by F. J. Sheed, writer and publisher, and a prime mover in the Evidence Guild movement in England and in the United States. Mr. Sheed will discuss "The Modern Idea of God." The lecture will be given in the Hall of Nations in the Washington Hotel on December 1. A question and answer period will follow the talk.

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